

Correspondence

Religion in Siberia

EDITOR: Many readers of your Comment on "Religion in the USSR" (10/17) were doubtless pleased to learn that, despite the organized propaganda of atheistic communism, "millions of workers in Russia have not yet broken with religion." A most compelling though relatively unknown proof of man's yearning for God in that officially Godless state is a small prayer book written by a group of Lithuanian Catholics who were deported to Siberia.

These prayers express anguish, weariness and homesickness—the understandable sentiments of any people in exile. Yet there is no trace of hatred or feeling of revenge toward their oppressors. In God alone they seek strength, patience and consolation.

KESTUTIS A. TRIMAKAS, S.J.
Weston, Mass.

[An English translation of the prayer-book mentioned in the above letter is available at the editorial offices of The Marian, 4545 W. 63rd St., Chicago 29, Ill.—Ed.]

Anti-Beat

EDITOR: Your encompassing compassion in printing Jack Kerouac's mawkish tribute to the "Beat Christ" (10/17, p. 68) may be an attempt to emphasize the catholicity of Catholicism, or it may be a suggestion to hit the road to Dharma Bumsville. Like, man, should I take Jack's prophetic word to be as one yowling in the underbrush?

As for "realism" (whatever that means) in literature, I find that Kerouac makes J. D. Salinger (or even James Joyce) seem like the *Baltimore Catechism*.

DAVID LOWE
Athens, Ohio

Church and Renewal

EDITOR: Your editorial, "Urban Church and Urban Problems" (10/24), is an excellent example of the function AMERICA performs in breaking ground on noteworthy topics. There is plenty of latitude for the exertion of Catholic influence on urban renewal programs in the give and take of civic life in metropolitan centers. What has been lacking is an adequate social understanding of the issues at stake in the reshaping of community, family and parish life by physical redevelopment.

You indicate the need for Catholic participation in renewal at the local level. Of equal importance is the need at the policy-making level and the level of technical de-

cision. Only by seeing that the top echelons of urban renewal directorates remain sensitive to humane and moral considerations can we ward off the baneful effects of a growing cynicism among bureaucrats and of that "technical spirit" which Pius XII singled out as one of the great threats to the Christian way of life.

DENNIS CLARK
Vice President
Catholic Housing Council
Philadelphia, Pa.

Review Reviewed

EDITOR: Your review (10/17, p. 76) of the book *Up From Liberalism*, by William F. Buckley Jr., is somewhat of a disappointment to this reader. From some quarters I would have expected it—but not from AMERICA. To convert a purported book review into a personal attack on the author of the book is a strange procedure. The lack of knowledge Mr. Buckley may have of philosophy and theology is of a small order compared to the lack of knowledge your reviewer shows of the context of the book at hand.

J. MILES O'BRIEN, M.D.
Bridgeport, Conn.

Cult of Dishonesty

EDITOR: Congratulations on your editorial "Say It Ain't So, Charles!" (10/24). It is the best comment I have seen on the quiz-show scandal. Amazingly enough, some sections of the press have tried to defend this cult of dishonesty. One local paper said that the nasty old committee had no business prying into such matters. Another implied that the contestants were really heroes, one and all—just think how much tax money they contributed to that grasping old Uncle Sam!

STEPHEN F. LATCHFORD, S.J.
Institute of Industrial Relations
St. Joseph's College
Philadelphia, Pa.

Crime in the Papers

EDITOR: I followed with great interest the comments in your Review on the irresponsible publicity given to juvenile delinquents in some of the New York newspapers (9/19, p. 713; 10/17, p. 61). As a native New Yorker, I have long felt this abuse should be challenged.

By way of comment on the viewpoint expressed by Sam H. Day in his reply to

NEW! from NEWMAN

The Big Sycamore

The Unusual Saga of an Apparently Ordinary Irish Family

By Joseph Brady

■ Spanning the last two generations and, in a sense, a "documentary" of those years, *The Big Sycamore* tells of the heroic struggle and achievement of Maurice Fitzgerald, and the indomitable Kate, his wife, in launching their unique progeny down the slipways of school and college to the great waters of life, where they have since voyaged successfully, finding position and even fame.

One of *The Big Sycamore's* most interesting chapters is an eye-witness account of the tragic reprisal staged by the Black-and-Tans at Croke Park, Dublin, in 1920 on a day which has been aptly named Bloody Sunday.

Mr. Brady has chronicled the growth and development of the Fitzgerald family in a style which evokes the true flavor and tone of Irish country life, affording a truly absorbing reading experience.

\$3.75

Wherever good books are sold

THE NEWMAN PRESS

Westminster, Maryland

America

October 31, 1959

Dear Reader:

We set out last fall to break through what then seemed to be a kind of circulation "sound barrier"—the good round number of 50,000. Last November, when we began the final push toward that goal, our circulation stood at the then record figure of 47,279. Thanks to you and the friends you have introduced to AMERICA these past twelve months—and with a profound bow to Father Patrick Collins and his able assistant, Mrs. Russell C. Ball, of the Circulation Department—our circulation for the October 31, 1959 issue was 50,304.

Going Still Higher

Having broken into the higher atmosphere above 50,000, we experience the very natural yen of the space age to go on and on into the uncharted realms beyond. This is the time of year, we tell ourselves, when such dreams can become realities. But why tell only ourselves?

The point of this letter is to tell you about our ambitions and to ask you to help us push the total even higher.

At this season the line on our circulation graph always turns its nose almost directly toward the top of the chart. The reason for this is that so many of you give subscriptions to AMERICA as Christmas gifts to your friends. In 1955, there were 1,545 of our readers who gave 2,415 gift subscriptions. In 1956, a total of 2,126 of you decided on AMERICA as a Christmas gift for 3,247 of your friends. We were delighted that in 1957 the total of such gifts rose again—exactly 2,300 readers sending subscriptions to 3,464 people on their gift list. In 1958, for the fourth year in a row, the tally on gift subscriptions hit a new peak: the surprisingly large number of 2,908 readers gave their friends a grand total of 4,224 gift subscriptions.

Some Give More Than One

A trend that has helped boost our circulation is the practice of a growing number of college presidents who give AMERICA to their faculty members as a Christmas gift. Others, too, frequently give AMERICA to whole categories of their friends across the board. Last year one reader gave 53 subscriptions; another, 48; two gave 42; one gave 28; two gave 15, etc. Last year there were 37 readers who gave four subscriptions, 107 who gave three, 340 who gave two—and 2,254 who gave one.

It will be an immense help to us in coping with the Christmas rush if you will attend to your AMERICA gift subscriptions this week. Why not detach the card that is inserted in this issue and send it to us now? And don't forget to renew your own subscription. Finally, as I mentioned last year, please consider a gift of AMERICA to your local public library.

Yours gratefully

Elmhurst N. Davis, Jr.

EDITOR-IN-CHIEF

your criticism (10/10, p. 29), may I quote from a recent editorial of our Louisville *Courier-Journal* on the subject of publicizing both good and bad news about adolescents. The writer frankly admitted: "News editors are well aware that a certain number of young punks actually rejoice in seeing their names in the papers in what most people, including most young people, would consider worse than disgraceful contexts."

BROTHER DEPAUL, C.F.X.

St. Xavier High School
Louisville, Ky.

Every Last Word

[Mr. Sean D. Loftus has objected that his letter, as edited and published by AMERICA (10/10), has occasioned "misrepresentation." We print below the full text of the letter, thus writing "finis" to AMERICA's part in this controversy.—Ed.]

EDITOR: As a lawyer with much experience in social work throughout Ireland and in Britain, and who has just come to the States to explain Ireland's peculiar political and economic set-up, permit me to protest against your comment regarding Ireland's UN vote.

Aiken simply does not represent the Irish people's opinion on the Red China issue. Also his vote is not in accord with Ireland's tradition and spiritual heritage. Further, the intrinsic evil of communism is fully appreciated among the rank and file in Ireland—it is widely believed that the Irish vote actually did betray the moral and spiritual values of the country—a wave of shock and indignation has spread throughout the land.

For the Communist, the only morality lies in the principle: the end justifies the means. *Whatever* promotes the interests of communism, whatever can help it to achieve its end, is good, and all else is bad. The fact that Catholic Ireland, a country of high moral standing in the West, voted with the Red block on such an issue, was a terrific moral victory for communism.

The official explanation that the Irish Delegation was only interested in seeing an important issue discussed on its merits is gullible—as if the Communists can ever discuss anything on its merits. I would remind your readers of Father Rigney's (author of *Four Years in a Red Hell*) assertive statement: "You can never, never trust a Communist."

Ireland's stand at UN has helped push open the back door for the admission of Red China. Again I assert, Aiken does not represent the Irish people's opinion, in fact he merely represents the viewpoint of his own political party.

SEAN D. LOFTUS

Elmhurst, N. Y.

Current Comment

Summit Time and Scope

When should the West meet the East at the summit? What should be the scope of the top-level conference? Basic disagreement on these questions is once again exposing the disunity of the Western allies.

President Eisenhower and Prime Minister Macmillan are willing to face Premier Khrushchev in December. General de Gaulle, however, would prefer to schedule the summit in June. Since France expects to explode an atomic bomb sometime this winter, a delay in fixing the summit date would enhance her prospects of sitting at the bargaining table as a recognized Great Power. On Oct. 25, not to be outdone, Chancellor Adenauer expressed a preference for the period between December and June.

At odds on the timing of the summit, the West is even more divided on the matter of a summit agenda. France favors a massive confrontation of the USSR on a host of issues. The United States and Great Britain see the coming summit as only the first in a series of such meetings. Hence they would like to limit its scope to the Berlin problem and perhaps some phases of disarmament. West Germany wants to exclude Berlin and the German question entirely, and restrict the summit discussions to controlled disarmament.

All this means that the Western Big Four must once more huddle together and patch their gear before they finally set out for the summit. Meanwhile, though, he is eager for the summit, Khrushchev relishes the turmoil in the West. Why? Because our disunity, contrasted with his singleness of aim, seems to magnify his stature as the apostle of peace.

UN Vote on Tibet

As expected, the Communist bloc of nine nations indignantly rejected the UN resolution deploring Red China's suppression of human rights in Tibet. Unexpected was the number of nations that hesitated to commit themselves

during the voting on Oct. 21. The final tally read: 45 in favor; 9 against; 26 abstentions. Included among the abstainers were Asian nations that had the most to fear from the expansionist policies of Red China. Britain and France joined them in withholding their vote.

On the moral issues involved, the free world was in complete agreement. Most nations have been horrified at the callous disregard for human rights manifested by Red China in Tibet. On the question of UN jurisdiction, however, Britain and France saw fit to part company with the majority. Both were uncertain of Tibet's status as an independent nation and of the UN's authority to intervene. Britain, perhaps with an eye to her colonies in Africa, and France, no doubt with Algeria in mind, hesitated to become party to establishing a precedent which could be used against their interests in other parts of the world.

If such is its own logic, the West can hardly complain of India's Prime Minister Nehru. He too appears unwilling to indict Red China in the forum of world public opinion. He has hesitated to oppose anything harsher than words to Red Chinese aggression on India's northern frontier. As he said on Oct. 24, he has too large a stake in a peaceful settlement with Red China "to be carried away by emotions."

... Nehru's Problem

How long the patience of even a Jawaharlal Nehru will hold out in the face of continued Chinese Communist provocation is another question. On Oct. 21, according to Mr. Nehru, a new border clash in Kashmir cost India 17 dead and eight or nine wounded. Labeling the Red Chinese foray into Indian territory "aggression," he said: "It is not good for us, nor for China, nor for Asia because its effect will spread far and wide." At the same time he cautioned the Indian people to exercise great restraint in the face of Chinese Communist hostility.

Why so soft a line? Perhaps because Mr. Nehru feels that India is confronted

with domestic problems far more important than those posed by his bellicose neighbor. During the past two years India's per capita annual income has risen from \$50 to \$60. This represents significant progress, but it remains a dramatic index of India's poverty. The Prime Minister's first concern, therefore, must continue to be the solvency of his country, the raising of living standards and the education of his people. Win or lose, a war with Red China at this time would wipe out India's economic gains.

For this reason Mr. Nehru has refused to panic in the face of Red Chinese aggression. Yet the tone of his speeches in recent weeks reveals a new awareness of the Communist threat to India from without. India's leading statesman can still be pressed too far.

U.S.-Philippine Agreement

No one doubts that a Cold War showdown in Asia would find the Philippines standing firmly with the free world. Yet, precisely on the issue of common defense, U.S.-Philippine relations have been anything but smooth over the past two and a half years. It has taken that long for U.S. Ambassador Charles E. Bohlen to hammer out a new mutual security pact to Philippine liking. The agreement came on the eve of Mr. Bohlen's departure for Washington, where he will assume his new post of special adviser on Soviet affairs to Secretary of State Herter.

In the new accord signed on Oct. 12 the United States yielded (rightly, in the opinion of this Review) on several points which have been a source of friction with our Asian ally. We have agreed to consult with the Philippines before establishing long-range missile sites on American bases there. We have also agreed to consult before taking any military action involving those bases which might be considered outside the scope of the mutual security agreement or the Seato alliance of 1954. Our "99-year lease," that euphemism for permanent holding, has been reduced to 25 years with an option for renewal.

Mr. Bohlen also tackled the sticky question of Philippine jurisdiction over American service personnel. The Philippines has insisted on the right to try offending servicemen in her own courts under certain conditions. Final details of

this agreement will be worked out by Mr. Bohlen's successor.

Each of these issues has touched Philippine national pride. We have lost nothing by coming to terms on all of them. A disillusioned ally is no asset to the cause of peace.

Ontario Welcomes Immigrants

The Prime Minister of Ontario, Leslie M. Frost, announced on television Oct. 8 that the population of his province, which contains Canada's capital, had reached the six-million mark that week—an increase of 50 per cent since the end of World War II. It may reach seven million in 1966, he said, and be over eight million by 1972.

Premier Frost noted that this "milestone" coincided with Canada's Thanksgiving Day. He added:

If there is anything this country, in fact the whole world, and in particular our partner to the south, needs now, it is optimism, confidence, determination to avail ourselves of opportunity. . . . Fourteen years ago, nobody ever dreamed we would be so big today.

The three major factors he cited in Ontario's population boom were the increase in births (from 79,000 in 1945 to 160,000 in 1959), declining death rate (10 per 1,000 in 1945 to 8.4 in 1959) and postwar immigration.

The most important of these factors, the Premier stressed, was immigration, and he welcomed it as a key to future growth: "We should gear immigration to the general expansion and economies of the country."

Ontario now attracts 55 per cent of Canada's immigrants. Nearly a million have settled there since the war—340,000 from Britain, 143,000 from Italy, 120,000 from Western Germany and Austria, 75,000 from the Netherlands, 38,000 from Poland, 164,000 from other European countries.

A Familiar Pattern

The latests series of hate-blasts from Dr. Castro makes us think of Juan Perón. Like Castro, the Argentine dictator began as the darling of the crowds attracted by the sweeping social reforms he promised. But in the end it was the mob who made the decisions. That spelled disaster for both Perón and Argentina.

Last Jan. 1, Dr. Castro was everybody's hero, even in the United States. But his actions since then have been following a familiar pattern of demagoguery. His Oct. 26 speech to the mobs that gathered before the Presidential Palace in Havana could have been delivered by Perón. It had the same hypnotizing effect, the same series of rhetorical questions (32 in one long paragraph, 16 in the next), to which the mob roared back *Sí* or *No*.

What was all the shouting about? A week earlier a plane had flown over Havana dropping anti-Castro leaflets. While soldiers fired at the plane, terrorists raced through the city in autos, firing at random. Two citizens were killed—which was all Castro needed to assert that the plane had fired on a defenseless Havana and that the United States was responsible because it had not intercepted the plane in Florida. In his three-hour speech he threatened, among other things, to shut down the U. S. naval base at Guantanamo Bay.

The following day U. S. Ambassador Philip W. Bonsal delivered a firm but moderate note to President Osvaldo Dorticos of Cuba, deploring "what seemed to be deliberate and concerted efforts in Cuba to sow distrust and hostility" toward the United States. President Dorticos rejected the U. S. note as "unfounded," but no one can deny that distrust and hostility are cropping up all over the political landscape in Cuba.

Kaiser Settlement

For daily newspapers, last week's fast-paced developments in the marathon steel strike were a headline bonanza. For weekly reviews like *AMERICA*, they were, if we may be pardoned a lapse into slang, a pain in the editorial neck. Since the risk was great that anything reported here might be stale minutes after our deadline, we had no choice except to set down an observation or two that might have lasting interest—which is what we are doing.

Frankly, we found the Kaiser Steel settlement heart-warming. It not only marked the first break in a disastrous stalemate, but offered the possibility of a creative advance in collective bargaining. A decade ago, General Motors tried to escape the hit-and-miss annual bargaining squabble by offering its em-

ployes a long-term contract with a yearly increase in real income. This it accomplished by linking wages with productivity and protecting their buying power against inflation. The steel strike signaled an end to the GM experiment, since the industry adamantly refused to abide by it any longer.

The Kaiser agreement incorporates another approach to the same goal. It provides for the establishment of a joint committee "to make recommendations for a long-range formula to insure a proper sharing of the fruits of the company's progress among stockholders, employes and the public." Three experts representing the public will serve on the committee with three spokesmen from the company and three from the union. The company hopes, according to Chairman Edgar F. Kaiser, that the committee will find ways of rendering obsolete "the necessity for regular contract deadlines and incessant new rounds of drawn-out negotiations."

. . . Come the Probers

As the courts puzzled over a steel injunction, the news that Labor Secretary James P. Mitchell was organizing a probe of collective bargaining in the industry came with the inevitability of falling autumn leaves. The steel industry, despite high wages and profits, is obviously sick and urgently needs medication. What more logical than to begin with an expert diagnosis of the patient, so that the right medicine and proper dosage can be prescribed?

Nor will Secretary Mitchell have the sickroom all to himself. Already the staff of the Senate Antitrust and Monopoly Subcommittee is quietly at work gathering information, and the subcommittee chairman, Sen. Estes Kefauver, has confirmed reports that he intends to conduct a sweeping investigation. Sen. John F. Kennedy, who heads a subcommittee of the Senate Labor Committee, has also announced plans for a probe. Although nothing has yet been heard from the House, there is still plenty of time to formulate plans before Congress meets in January.

One obvious purpose of these probes is to ascertain whether or not the emergency-disputes section of the Taft-Hartley Act needs revamping. A still more important purpose is to find out why collective bargaining failed so dis-

ally in the steel industry. Even veteran observers are baffled by the course of negotiations. Is there much more at stake in this dispute than appears from the published demands and counterdemands of the parties? Does it have ramifications that could pose a wide threat to industrial peace? Do some heads need to be knocked together? And if so, whose heads?

Messrs. Mitchell, Kefauver and Kennedy want answers to these and similar questions. So does the whole country.

The Army Gets Grounded

The original task of the Army Ballistic Missile Agency was to develop ballistic missiles for the Army, just as the name suggests. But somehow, in the confused early history of rocketry, the A.B.M.A. grew ambitious and raised its sights deep into space. Space exploration rather than military hardware seems to be the main interest of the A.B.M.A. at the moment.

We can be grateful for this anomalous dispersion of Army efforts. It gave us our first satellite, Explorer I. Even today, the Army's Project Saturn is the best hope we have of putting large payloads in space during the foreseeable future.

But the thought of the Army ploughing a pathway to the stars never pleased the Air Force or the National Aeronautics and Space Administration. These people, who argue that the cobbler ought to stick to his last, have been trying for a long while now to evict the Army from the empyrean. Their slogan is, "The Army has no business in space."

Mr. Eisenhower concurs. On Oct. 21 he directed the Army to surrender its future in space to the N.A.S.A., the civilian agency where nonmilitary space ventures logically belong. If Congress approves the transfer, N.A.S.A. will be given a big boost—more prestige, more money, new facilities and of course the famous rocket team headed by Wernher von Braun.

The projected reorganization of U. S. space programs should be a good step toward simplification and unification. The sane reaction of Gen. John B. Medaris, boss of the Redstone Arsenal at Huntsville, Ala., where A.B.M.A. is located, was this: "I'll buy any organizational solution that will cut out the arguments and get people to work."

Evenhanded Court

Critics of the U. S. Supreme Court frequently charge that it acts from political motives or overreaches its constitutional powers. In recent years the loudest cries of this sort have sounded when the court dealt with race relations and civil rights. Yet, on a recent Monday early in the new fall term, the court, by a simple refusal in two instances to review lower-court decisions on such matters, strengthened its claim to be the dispenser of evenhanded justice.

By denying an appeal from a decision of the U. S. Court of Appeals for the Fifth Circuit, the justices presented the State of Mississippi with a hard choice. One alternative is to permit more Negroes to vote; the other, to risk eventual wholesale reversal of criminal convictions of Negroes. The original decision rested on a finding that Negroes had been systematically excluded from juries. Exclusion took place when jurors were drawn from the lists of registered voters in counties where no Negroes were registered.

On the other hand, the court likewise declined to review two decisions upholding the constitutionality of pupil-placement laws in two Southern States. Here the court affirmed its recognition of the State's prior interest in educational matters. Until clear evidence exists that lower courts have not granted relief from discriminatory applications of such laws, the court intends to mind its own constitutional business.

Criticism of the court will not be stilled by either or both of these actions. To the public at large, however, they should bring reassurance. The nine men who today wear the court's honored robes operate under the limitations of human fallibility. Yet they remain the bulwark of a system of justice designed to favor none but to protect the rights of all.

"Catholic Hour" TV Success

A four-part series of TV programs entitled "Rome Eternal," presented on Sunday afternoons during January, 1958, set a new standard of dignity and artistic merit in religious broadcasting (AM. 1/18/58, p. 443). During May, 1959 a series of short operas in English beautifully combined spiritual principles

with imagination and artistry (AM. 5/23/59, p. 380). Both series were the work of the National Council of Catholic Men in cooperation with the National Broadcasting Company.

The series for October, 1959, entitled "The Holy Sacrifice," was announced in advance as "the most comprehensive explanation of the Mass ever attempted for a nation-wide television audience." If the NCCM were too heady with success, it could easily ride for a fall in attempting all of that in three half-hour programs.

The series turned out, however, to be strikingly simple and effective. Much of the credit for another success goes to coproducers Richard J. Walsh, director of TV activities for NCCM, and Doris Ann, director of religious programs for NBC-TV; to Martin Hoade, director; and to Anthony J. Palmerio, script writer. They were especially fortunate to have Rev. Frederick R. McManus, president of the North American Liturgical Conference, as narrator for the three programs.

From the delicate ballet scene about Adam and original sin, through the drama of the Last Supper to the choral drama of the Mass today, the series sustained a quality of artistry and theological accuracy that reflect great credit on the National Council of Catholic Men.

Ghettos: Pro and Con

The Catholic man in the street (or in the pew, if you will) could be excused recently for wondering in what direction to head. Two eminent priest-scholars seemed to be waving him on in opposite directions.

On the West Coast, where he is a visiting lecturer at Stanford University, the chairman of Catholic University's Department of Political Science, Fr. Charles N. R. McCoy, lately urged Catholics to rid themselves of a "ghetto mentality." A few days earlier, Fr. John L. Thomas, S.J., president of the American Catholic Sociological Society and professor at St. Louis University, proposed to the Midwest Family Life Conference, in Chicago, that Catholic parents form a "value ghetto" in which to bring up their children. Meanwhile, back in the parish, a cry was heard for time out to get the team's signals straight. A second look at the two

statements may serve to clear the air.

Fr. Thomas in fact stressed that he is "not proposing geographical separation, nor withdrawal from the broader community and its needs." His doctorate from the University of Chicago and wide acquaintance among secular scholars indicate his sympathy with the position of Fr. McCoy (also a Chicago alumnus). The latter argued that Catholics "should recognize the contribu-

tions of the great scholars" and should be willing to "examine current problems." Fr. Thomas' article on "The Catholic Position on Population Control" in the Summer 1959 issue of *Daedalus* (Journal of the American Academy of Arts and Sciences) in fact represents just such an effort to restate the Catholic position "in terms of these new problems."

What the St. Louis sociologist pro-

poses, however, is cooperation among parents who share like ideals and values. To adopt common stands on dating, courtship, allowances or curfews need not cut Catholics off from full entry into the secular arena on the intellectual, social or political levels. But it would seem preferable to a situation in which "the passing opinion of every poll-taker, huckster or committee of teen-agers is considered as true and valid."

Opening of the Spiral Museum

THE POLITE elderly doorman who for months has stood guard in front of Frank Lloyd Wright's Solomon R. Guggenheim Museum on Fifth Avenue in New York City has had to face quite a pressure wave of anticipatory curiosity. What *would* this fantastic, windowless spiral cheesebox really look like inside? Mr. Wright had gleefully declared that it was planned as a flat contradiction to the city's mushrooming rectangular, glass-walled business architecture.

Alas, neither the donor nor the architect would be on hand, save in spirit, to bow the public through the entrance doors on the opening day, October 21. So the first guests entered in less dramatic fashion. Welcomed to the gracious subterranean auditorium, they were told by New York's Park Commissioner Robert Moses—who claims some remote kinship with "Cousin Frank"—that he would fight to the finish for the right of the avant-garde to free expression, though he could not understand the abstractionist paintings, mobiles and sculptures. Ambassador Henry Cabot Lodge sounded likewise the note of civic liberty, to the effect that artists in this country are not constrained to produce Socialist realism, but can express themselves freely in art as in other matters.

Thus properly primed, I asked myself how does it seem? At a first impression of the inside, I must leave unanswered any query as to the real worth or fitness of the new museum for the proper housing of works of art. On this professional matter, museum experts will express widely varied opinions. I did hear a complaint that the architect failed to plan either for storage space or for a restoration laboratory.

In quite untutored fashion, I gathered that the building is congenially adapted to exhibit (*auszu-stellen*) the intense, positively assertive visual statements of the characteristic living art of our times. Opinions will widely differ as to the value of this type of art, but here you can see it at its best.

The visitor observes the paintings as he strolls past them, descending the ramp from the highest level. They "float" out for his vision from the wall.

Again, he views them across the great luminous central light well, this time from a distance. Such a systematically double approach seems to me unique for museums.

If you leave the critical faculty for other occasions, you may reap real joy in the museum by abandoning yourself to a certain sense of honest wonder, the spirit in which the Greeks beheld the Parthenon. You thus can enjoy—derive joy from—the passionately convinced, the intensely self-assertive works that are displayed for you. The critical mood has, of course, its time and place. But the Guggenheim's mood, as I see it, is one of quite childlike simplicity: a mood that we can well use at the present time, one praised by Chesterton as well as by the ancients.

Some may ask, how can I enjoy a production that I do not understand? Yet it is just this faculty of wonder that enables us to grasp what the best among these artists are aiming at: a sense of the form, the construction, the unity and order in the world.

Said James Johnson Sweeney, the museum's director, in his lecture at Des Moines on April 5, 1959:

If we hope to understand what a painter, a poet or any other artist is trying to do, we must see his efforts as a means of communication—a language. If there were no communication, there would be no attempt at expression and no possibility of evaluating the artist's work in the light of his present intentions by the standards and achievements of other artists in the past.

Like the poet, the artist communicates by symbol and metaphor, and the metaphors need to be constantly refreshed. Yet at the same time it is his business to see that he does not introduce elements which, in the words of Dom Hubert van Zeller, O.S.B., "divide the essential interest."

It would not bode well, I believe, if Americans were to cultivate a mass-production of Guggenheim-F.L.W.-type museums. But while it still remains unique, I see no reason why it cannot be happily savored in its unicity. JOHN LAFARGE

Washington Front

Academic Self-Analysis

IN EVERY PROFESSION some see themselves threatened by outside forces. The worriers among teachers insist that our students pay us no attention, but that trustees or legislators are our constant critics.

Periodically we carry on research to explore our plight. If we dislike public interest in anything except our salaries, our research results may imply that we are maligned and persecuted.

A year ago Prof. Paul F. Lazarsfeld and others, including Prof. David Riesman, examined *The Academic Mind*. Critics quite rightly took the authors to task for a questionnaire that assured a biased report, for deficiencies of analysis and for editorial distortions of the state of American society. Readers gained some knowledge of the authors' limitations but very little about our academic minds.

Now Robert W. Iverson, with aid from the Fund for the Republic, has written about *The Communists and the Schools*. He begins by telling us that the teacher is "in, but not of the community, virtually powerless with-in his own institution." He suffers from a "combination of elaborate demands, inadequate rewards, and inordinate surveillance [which] results in a reduction of the

PROF. PENNIMAN served on the National Academic Freedom Committee of the American Federation of Teachers, 1940-41.

On All Horizons

FATIMA REPRINT. The article "What of Lucy's Claims?" (AM. 7/4/59), by Francis L. Filas, S.J., has been much in demand as a reprint. Address Reprints, c/o Loyola University, Chicago 26, Ill. Copies are available in quantity at one cent each. In addition, five copies, free of charge, can be had by those who send a stamped, addressed return envelope.

► **DRAMA OF GRACE.** On Oct. 30, the Franciscan Friars of the Atonement, Graymoor, founded as an Episcopalian community, marked 50 years since their corporate reception into the Church.

► **CHRISTIAN FREEDOM.** The right of African Catholics to advise fellow Christians not to contribute toward pagan ceremonies has been upheld by

the high court of Northern Rhodesia. Seven Catholic bishops of the country had appealed a verdict rendered against two African Catholics by their own tribal court.

► **ST. IVES.** An annual Red Mass is sponsored by Catholic lawyers in more than 30 U. S. cities. One of the oldest is that staged by the Guild of Catholic Lawyers of Chicago. Nov. 15 will feature the 25th such Mass and the occasion will be distinguished by a sermon of Most Rev. Albert Gregory Meyer, Archbishop of Chicago.

► **ON MIGRANT LABOR.** Farm labor experts, growers, cannery and union officials, along with religious, educational and civic leaders, will gather in Chicago, Nov. 21-22, for the National Conference to Stabilize Migrant Labor.

personality of the teacher and the internalization of his despair."

It was this miserable creature whom the Communists recruited during the depression. He and his teacher-Communist colleagues did no harm to their students, says the author, because of "countervailing" forces at work. The Communists, never numerous in the schools, still managed to capture control of the American Federation of Teachers for several years until routed in 1941. Communism in the schools was reduced to nothingness elsewhere after World War II.

Iverson, though he quotes Lazarsfeld, more fully appreciates the difference between liberals and Communists. Still, he shows little understanding of Communist influence in and on the schools—an influence out of all proportion to the number of party members on the faculties. He overlooks the influence of academic Communists in books and nonacademic activities. He suggests that scientists in the party were so scientific that they couldn't have been good party followers.

He speaks of the schools "fighting back," but on his own showing they didn't fight the Communists, except in the AFT, until forced to do so after exposure by legislative committees. Yet he reserves his bitterest words for these committees.

Communism in education has frequently been exaggerated, but this is no excuse for underplaying its influence. For 25 years the Communists were a menace in the schools. The schools cannot take the initiative in preventing a recurrence of Communist power unless they face up to the problem more frankly than some academic researchers seem willing to do.

HOWARD PENNIMAN

Purpose of the meet, sponsored by the Catholic Council on Working Life (21 W. Superior St., Chicago 10, Ill.), is to exchange ideas and help develop a national policy concerning the problems of migratory labor.

► **EUROPE IN 1960.** Among unusual tours announced for next summer we note a special 43-day art-study program. Details from the Pio Decimo 1960 Tour, 1586 E. 36th St., Brooklyn 34, N. Y.

► **DO YOU KNOW FRASCO?** The Foundation for Religious Action in the Social and Civil Order (FRASCO) was founded in 1953, with broad interdenominational support, to unite religious believers in the fight against communism. One of its current projects at the national headquarters (1112 DuPont Circle Bldg., Wash. 6, D. C.) is developing, in collaboration with the Defense Department, a popular paperback bookshelf on democracy and communism. R.A.G.

Editorials

Professional French Catholic

WE ALL KNOW someone who (behind his back at least) is known as a professional Irishman. Other nations produce professionals, too. France and England have their share, and Nikita Khrushchev recently proved during his visit here that the breed is known on the far side of the Iron Curtain.

In France there is a sub-species—the professional French Catholic. It is a category which, in our opinion, is quintessentialized and perhaps exhausted in the person of François Mauriac. Whenever the secular press looks around for what it hopes will be the titillating and suitably off-beat opinion of a French Catholic—on anything from nuclear weapons to the state of health of the Catholic Church in the United States—we can confidently bet our last franc that M. Mauriac, moody denizen of the pine-clad plains of Southwest France, will once again be chosen to put the matter in its properly murky perspective.

We first came to recognize his prodigious capacity for apodictic opinion in June-July, 1953. At that time (see AM. 8/1/53, p. 435) Mauriac headed the confused phalanx of French Catholics who knew so precisely where the Supreme Court of the United States had gone wrong in refusing a final reprieve to the convicted Rosenberg couple. On various occasions since that time we have watched with equal fascination as this gifted French novelist and 1952 winner of the Nobel prize for literature solemnly delivered his opinion on a variety of other subjects, including the chances of one or other member of the College of Cardinals to succeed the late Pope Pius XII to the Chair of Peter.

In the October 19 issue of the *New Republic* M. Mauriac is at it again. This time it is a wide-swinging, discursive little article entitled "Notes on America." Writes M. Mauriac: "I have never visited the United States." Why, he asks, should he do so? "Its people have done much more than to visit us: they have transformed us." That transformation, as soon becomes obvious, is not to the pundit's liking. He has a holy horror

of America, of Americans and of American Catholics. American music, films, machines and technology are often blamed for staining and destroying many of the best and most cherished traditions of the lands they invade. Here is how our folkways emerge from M. Mauriac's stream of consciousness:

Their music orchestrates our days with millions of records. Thousands of films, on all the screens of Paris and the provinces, impose on us in every form, their idea. . . . Above all the worship, the idolatry of technique, of all techniques invented by man and to which man becomes a slave, the madness of speed, this gid which affects all the sheep of the West, this jarring from which none of us escapes. . . .

This sort of thing makes good copy. In fact, some of it is obviously sound criticism. But, coming from M. Mauriac, it is really so tiresome, arrogant and ill-informed. Moreover, when Mauriac goes on to tell us what he admires and loves about us, the man can be so gauche and patronizing. Example: "I admire and I love the President of the United States, although nothing in me is in tune with the civilization that he represents. . . ."

Mauriac will never come to the United States. It is too late for that, and, besides, he has no need to come. He has made up his mind about us. We wish, however, that sometime earlier he might have had the opportunity to make our acquaintance in somewhat the same way as did Prof. Jacques Maritain or Dominican Father R. L. Bruckberger. Perhaps both judge us too favorably, see us in too sunny a light. But, at least, they came, lived among us, and tried to understand. We do not ask to be exempt from criticism. Heaven knows, we criticize ourselves mercilessly, and constantly invite criticism from others. We ask only that criticism be understanding and informed. Neither quality is a strong point with the gentleman who so regularly writes in the name of all French Catholics.

What's Wrong With Foreign Aid?

MOST PEOPLE who approach the Cold War realistically are convinced that foreign aid has become a necessary arm of U. S. foreign policy. The Marshall Plan, for instance, proved its worth in the immediate postwar years by shoring up the faltering economies of Western Europe. If the advance of communism was halted at the Iron Curtain, much of the credit must go to the European Recovery Program sponsored by the then Secretary of State, George C. Marshall, who died on October 16.

Our economic-aid efforts in Asia, however, have not reaped comparable returns. There has been much criticism of the program. Little of it has been constructive. In the September issue of *Pacific Affairs*, Hugh Tinker complains that there have been "few attempts at an objective evaluation of what is being attempted through aid, or to determine what aid can and cannot accomplish." Writing from a background of 18 years of close association with Asia and as a man convinced of the value of aid "not only as an economic instrument but

also as a contribution to international understanding," Mr. Tinker proceeds to analyze our mistakes and to make some suggestions.

Paradoxically, the very success of the Marshall Plan in Europe got us off on the wrong foot in Asia. The European Recovery Program had as its specific purpose to render first aid to industrial economies which were shattered by years of war but which still had the potential for recovery. Marshall Plan aid was designed to function over a brief period until the recipients were again able to support themselves.

Unfortunately, we have applied the formulae of the Marshall Plan to Asia. Our policy statements consistently refer to aid on a short-term basis, after which the Asian countries are presumably to become self-reliant. We have proceeded, in other words, as though Asian society were basically similar to that of the West.

Nothing could be farther from the truth. There is almost a complete absence in Asia of the conditions for material improvement which prevailed in postwar Western Europe. Moreover, the average Asian is less apt to react to the "economic incentive" which has proved the driving force of Western economic progress. The half-Westernized, Socialist-minded leaders of Asia themselves oftentimes fall into the trap of pinning their hopes for the future on a highly industrialized society built

on the Western pattern. Steel mills and mammoth hydroelectric plants are less feasible for primitive economies than the simple training of Asian agricultural technicians.

The purpose of foreign aid, therefore, argues Mr. Tinker, should not be to impose a foreign pattern on countries that are not ready for it. It should rather be to assist Asian and other needy lands to evolve *their own* answers to the problem of creating a better world for their ever increasing populations. Regional planning can best contribute toward a grass-roots solution of the economic problems of Asia. Citing the Colombo Plan as an excellent example of a regional agency at work, Mr. Tinker remarks:

The Colombo Plan has acquired something of an Asian outlook, while still enlisting Canadian, Australian and United States know-how. The Colombo Plan is an organization for pooling resources, for making the best use of limited skills, finance and materials. It has its failings in detail, but in total it has generated a healthy spirit of cooperation and a dynamism which is derived more from Asian initiative than from Western tutelage.

The first step toward a successful foreign-aid program lies in the realization that there are limitations stemming from the very nature of Asian society itself.

Braceros and Migrants

ON THE CONTINUING controversy over Public Law 78—under which, through agreement between Mexico and the United States, a half-million Mexicans (braceros) annually enter this country to harvest seasonal farm crops—the report of a special committee appointed by Labor Secretary James P. Mitchell throws some badly needed light. Though the committee's conclusions will not satisfy either those who insist that the program be continued in its present form, or those who would simply abolish it, they offer a basis for compromise which Congress ought seriously to consider.

For several reasons, the committee explains, it seems inadvisable to jettison Public Law 78 on its expiration date in 1961. In the first place, the Mexican Government would be most unhappy over the termination of the bracero program. This is true even though the Mexicans are as critical of certain aspects of the program as many Americans are. In the second place, if the legal importation of Mexican workers were abandoned, the "wetback" problem would recur in a virulent form. Thousands of Mexicans would ford the Rio Grande illegally, as they did in the decade after World War II, and the big commercial farmers of the Southwest would have no more qualms about hiring them than they did before. Finally, it is unlikely that American migrant workers could immediately take up the slack left by the exclusion of the braceros.

On the other hand, Public Law 78 was never intended to be permanent legislation. When it was passed nearly a decade ago, the purpose was to remedy a temporary shortage of seasonal farm workers. It was an emergency

program. Does the emergency still exist? Secretary Mitchell's committee found it impossible "to give a definitive and unqualified answer" to that question. After examining all the arguments, the best it could do was to conclude that, on balance, "the case in favor of renewing Public Law 78 on a temporary basis is more conclusive than the arguments against its renewal."

Granted, then, that for the harvesting of seasonal crops domestic farm labor must be supplemented by braceros, and granted, too, that the present program, for all its shortcomings, has provided a steady supply of Mexican workers, does it follow that Public Law 78 ought to be extended in its present form?

Here the committee report is much more forthright. It notes that the object of the law is not simply to arrange for a supply of Mexican farm workers, but so to do this that their employment will not have an adverse effect on the jobs, wages and working conditions of our own farm workers. In this respect, the committee states bluntly, the administration of the law, which is the responsibility of the Labor Department, has been much less successful. There is no room here to discuss in any detail the adverse effects which the large-scale use of braceros has had on American migrant workers. It will be sufficient to point out that the committee places the blame for the plight of our workers, not on the Secretary of Labor, but on weaknesses and obscurities in the law he is called on to administer. It is in this region, in its suggestions for improving the law, that the committee makes its most valuable contribution.

Are Priests Bourgeois?

Pedro Meseguer, S.J.

THERE is a dilemma that faces every religion. It is that of reconciling its original charismatic spirit with the institutional apparatus that it needs in order to survive and grow. The world is full of such dilemmas in every sector of life. The Church is no exception. Though in many ways divine, the Church in other ways is human.

Thus it is that constant vigilance and criticism, necessary in any institution, are especially needed in the Church. For the higher the object of a given institution, the more difficult it is for human nature to stay poised at the required level—and hence the more necessary is the unremitting correction of the weaknesses and deviations to which our nature is so prone.

Criticism of the Church has today become fashionable. Perhaps it has always been so, but today criticism has a sharper edge. In the past the Church's enemies criticized her in public to injure her; her leaders did so, too, discreetly and secretly, to improve her. Today, however, many Catholics who once refrained from criticism out of respect criticize the Church severely. This may be the result of the recent change in the status of the laity; they are no longer mere "sheep," following quietly along; they have taken on more active and responsible roles in religious and ecclesiastical matters. Secular institutes, of which we hear more and more today, come as the culmination of a movement that had already become important with the growth of Catholic Action. Now, on the eve of the promised Ecumenical Council, it is rumored that there will be further substantial progress in that direction, with the restoration of certain presacerdotal grades in order to relieve priests of functions that weigh them down.

Moreover the spread of the democratic spirit has given rise, even within the Church, to a kind of public opinion which, without infringing on the Church's monarchical, authoritative and paternal constitution, makes itself felt in various ways: as respectful but firm moral pressure, as criticism, sometimes as the action of a gadfly.

Apparently this desire of the laity to be what they really are—the Mystical Body of the living Christ, a

royal priesthood and a holy people—is an indication of the Church's growing vitality. In these criticisms, of course, there may be some all-too-human rebellion on the part of dissatisfied Catholics of the left; or a resistance of the man in the pew against pressure from the pulpit; or a trace of that reformism which underlies the Protestant doctrine of private judgment; or simply a blatant anticlericalism. The picture is different from country to country.

Not long ago a series of 40 radio discussions, entitled "Criticizing the Church," was broadcast from Munich. In these discussions well-known individuals, both Cath-

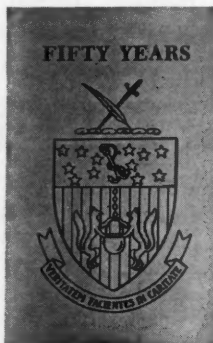
olic and Protestant, took part (this diversity of viewpoint led to a certain amount of confusion), and many defects in the Church were singled out for criticism. It is significant, however, that no one brought up that charge so frequently made against the Church in France and certain other countries: the charge about the "bourgeois spirit." This charge, with its strong social undertones, is rarely made in English-language publications, either. It may be that in countries with a high standard of living, where there is no sharp juxtaposition of rich and poor, the clergy is not attacked on this score.

In most Latin countries, however, the poor look with a certain hostility upon their clergy because they fancy them somehow involved in the ever-irritating "social question." As a matter of fact, the clergy's economic situation is hardly better than wretched in Spain, as it is, apparently, in France and Italy.

"Bourgeois" is a French word. Two classes of society are supposed to be locked in a desperate struggle today: the bourgeoisie (capitalists) and the proletariat (workers). That, at least, is how the Marxist expresses the eternal antinomy. Hence, to be bourgeois means to be on the side of the rich, to act like them, to judge events with their mentality.

There are historical reasons for this identification of capitalist and bourgeois. In the Middle Ages the basic classes of society were the nobility, the Church and the people. The nobles derived their living from their territorial property, from war and from positions in the government; the ecclesiastics lived on their benefices; and the people lived on their earnings from manual work in agriculture, cottage industries or small-scale commerce.

Gradually the exchange of commodities increased and public security grew. Then, especially as the



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nobles went off in great numbers to the Crusades, the towns (*burgos*) became more important; in them flourished industry, trade and banking. In these occupations many bourgeois acquired considerable wealth. The kings soon discovered that they were really dependent on the bourgeois. These newly-rich, self-made men came to be hard-working, hard-headed, shrewd, unhampered by scruples and ready to exploit others. Many of them entered the nobility, either by marriage or by royal grant. The founders of these new families were frequently frugal enough in their private lives, but their sons often gave themselves over without restraint to a life of pleasure.

This is the class that brought about the French Revolution and was its principal beneficiary. Royalty was abolished; the nobility and the trade guilds were downgraded or abolished; the bourgeoisie took over the great commercial and industrial enterprises of the new liberal era that was opening.

Experience shows that the powerful abuse the weak when they can. Workers in the first half of the 19th century were exceedingly weak. They were without the protection of their old professional organizations and helpless before the excessive ambition of the industrialist. The workers' natural reaction, in England especially, but later on in France and other newly industrialized countries, was expressed most sharply by Marx in his *Communist Manifesto* (1848). One has to be strong, he said, to compete with the strong; and strength comes only from union. "Workers of the world, unite!" Of course, Marx was proposing a union of workers for other ends than mere self-defense. It was to be a union strong enough to annihilate the bourgeoisie and set up the dictatorship of the proletariat. One of the postulates of Marxism is the struggle of the classes and one of the labels it fastens on its enemies, in order to damn them, is the word "bourgeois."

CHRISTIANITY AND THE BOURGEOIS

In certain countries, the Church would appear to be caught between the two classes. If she favors the poor, she is accused of demagoguery, of revolution—or even of communism; if she favors the rich, she is accused of being bourgeois. In back of these accusations is the fact, so clear in the Gospels, that Christ her founder was the friend of the poor and of poverty. His first beatitude was: "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." Certainly, the bourgeois spirit as described above is the absolute reverse of Christianity; those who are attached to their possessions in this world are slaves of Mammon and cannot serve God, for no one can serve two masters.

In the history of the Church there is a famous episode which most clearly portrays the opposition between the bourgeois spirit and the Christian spirit. The incident took place in the year 1206. Two persons stand before the bishop of Assisi. One of them is Peter Bernardone, the other, his son Francis. Peter Bernardone is a typical bourgeois who thinks only of his money. After endless wrangling with his obstinate son,

he has come before his bishop to demand that Francis give him back his money and renounce all rights to be his heir. Francis, an idealist and a poet, has been transformed by God's grace into one of the most charming copies of Christ that the world has known. He wants to follow the spirit of Him who was born in Bethlehem and died helpless on a cross, who worked with His hands and had no place to lay His head. Therefore, with a masterly gesture, Francis takes off all his garments, tosses them at his father's feet and, raising his eyes to Heaven, recites the "Our Father." The bishop also performs a memorable gesture: he covers the naked Francis with his mantle. The incident portrays the Church making her own the spirit of poverty and indifference to the world's goods and fixing her gaze on heaven.

The figure of Francis—at that period when the bourgeois spirit was just appearing, at that midpoint in the Middle Ages where already there appear, beside its great faith, many signs of decadence among churchmen—represents the protests of Christians against a bourgeois clergy. The clergy was too set on good living; it was too attached to worldly possessions; it had lost the apostolic sense. Laymen were even then beginning to notice, and resent, a bourgeois clergy. The Waldensians of Lyons were examples of that reaction, as were those other reform movements, both heretical and orthodox, which kept reappearing until the Renaissance. The spirit of reform St. Francis and other saints manifested sprang from an awareness of the same problem which tormented the heterodox reformers, but Francis never forgot the maxim: The Church should reform men; men should not reform the Church (*Oporet homines reformare per sancta, non sancta per homines*).

Nicholas Berdyaev's famous phrase, "the dignity of Christianity and the indignity of Christians," should help us understand rather than merely condemn this human side of the Church's life. Men's response to the invitation of Christ does not, alas, follow the bell curve of Gauss. Those few who are great saints are not matched at the other end of the curve by a similar tiny number of great sinners; apparently the number of the sinners is far larger. Christ Himself said that they are many who go by the broad way. The human spirit, uncertainly balanced on the knife-edge of free will, is wooed far more by the siren voice of this world's goods than by the music of heaven.

History gives us repeated proof of this sad fact. The ideal Church, without fold or wrinkle, has been at times barely recognizable here on earth. Even the monasteries, where the purest of Christians gather to live by the evangelical counsels, have not always been untainted by this bourgeois temptation to power, comfort-seeking and sensuality. Therefore, the founders of religious orders have been extremely attentive to the question of poverty. Money corrupts, and yet (this is what makes it even more dangerous) it is supremely necessary for everything in life, even for the glory of God. Thus it is that vigilance and struggle are essential elements in a Christian's life, and the ideal for any who

wish to be saved is Christ—indeed Christ crucified. The closer a life approaches that ideal, the greater is its value for eternity.

When behaviorists experiment with animals they make them overcome obstacles in order to obtain some tempting bait; they hope that the animals' desire for food will spur them to action. Human beings find themselves in a similar situation, but with this difference: besides physical obstacles, men must overcome moral obstacles within their own consciences. They find it easier, however, to quiet the scruples of their conscience than to overcome the forces of physical nature. They can justify themselves in the most improbable situations, so much so that there is a saying that "the intellect is a gland that secretes justifications." Three men out of four do not bother to find excuses for their actions—and the fourth finds them ready to hand.

This explains the skepticism of Catholics when they see their priests and religious too well-provided with money and with the comforts of bourgeois living. De-Christianized people react with even greater bitterness, for, in Europe at least, they remember vaguely what Christian life is supposed to be. In addition, they are prodded on today by Marxist propaganda, which gives a materialistic interpretation of religion as the opium of the people.

Thus, if their preaching is to ring true, the clergy must lead lives of poverty both in spirit and in fact. In the early days of the Dominican Order nothing impressed the Albigensian heretics until the monks appeared barefoot, begging their way from town to town and showing in themselves the apostolic spirit as in the days of Christ. Lay people today face that bourgeois temptation, too, and must win salvation within a society divided into rich and poor. In the representatives of Christ, however, in His preachers, the label of "bourgeois" is far more harmful, for it is the very negation of the Gospel.

DISTINGUISHING THE CONCEPT "BOURGEOIS"

Even when they live poor or frugal lives, priests are blamed for being bourgeois when they seem in one way or another to be on the side of the rich. Perhaps they are seen talking too often with the rich and not enough with the poor; or they provide many schools for the rich and few for the poor; or they put their religious houses in rich quarters of the city rather than in the slums.

People today are extremely sensitive on the question of social justice. All Catholics must remember this, but particularly ecclesiastics. The papal encyclicals are judged by the way Christians observe them. This is true everywhere, of course, but especially where poverty exists. Today people talk more of justice than of charity; in fact, charity is now a word that offends. All over the world social legislation promises security and well-being, but in poor countries, for one reason or another, more will always be demanded of the Church and its representatives, for everyone knows that the Church's mission is to the poor.

We have seen how religion can be bourgeois in many

ways and how the bourgeois spirit has deep roots in our human nature. Every age, but especially the Christian era, has condemned that spirit in its own way. The class struggle announced by Marxism has popularized the social word "bourgeois" as it has the political words "Fascist" or "imperialist," and with surprising ease it hurls these charges in every direction. It is not surprising, in view of Marxism's hostility to all religion, that when it throws the name "bourgeois" at the Church—at her laity, too, but particularly at her priests—Marxists shout it with more venom than truth.

A certain conservative quality seems identified with the psychology of priests, whose primary task it is to hand on unchanged the deposit of faith. That conservative character, however, at times degenerates into a mental laziness. Thus it is that priests have occasionally mistaken certain transitory social structures for permanent elements of the social order.

In years gone by, leading Catholics affected a certain paternalism, that is, they tended to act with their employees as a great patriarch would with the members of his family. The employees were expected to show a courteous veneration and gratitude to their benefactor and "father." Today, however, all that is quite repugnant to the mentality of the worker; it smacks to him of worshiping at the feet of his employer. He has a fresh awareness now of his own dignity. A new concept of labor relations in the light of strict justice has made social paternalism (whatever justification could have been made for it in the past) quite old-fashioned. It happens often that in Catholic countries family business enterprises, inherited from generation to generation, are closely bound by ties of friendship with the local parish priest.

There is certainly nothing bourgeois about the parish priest receiving a decent livelihood. Such a life, in fact, befits his calling as a student and a man of prayer. In countries where prosperity is widespread there is seldom any problem on this score. But in poverty-stricken countries the problem frequently does arise. There, just as the worker-priests did in France, the priest must take into account the reactions of workingmen and many other factors. Revolutionary fanatics will never understand why a parish priest should lead a reasonably assured existence, but the average workingman will.

Others who look on the Church as bourgeois point to her splendid schools and other foundations, forgetting that these are really public buildings. The society whose needs those buildings serve understands that the living conditions of religious teachers, like the buildings in which they teach, must reflect the dignity of the purpose they fulfill.

The Church has, of course, no part in the clash of social classes. Her goal is simply to secure the salvation of men. She refuses her help to no one, but her love and even her preference, like those of Christ her Founder, go to the poor, the sick and sinners. Her purpose is to work for an easing and a resolution of abnormal class struggle and thus help bring about the reign of peace and good will.

Film Festival at Venice

Maryvonne Butcher

FILM FESTIVALS, I was beginning to think, are a little like fish: the best always seems to be the one that gets away. The festival at Cannes last spring, to which I was not able to go, produced such a galaxy of talent that I thought I would never catch up on what I had missed. But this was to reckon without the administration of the 22nd International Festival of Cinematographic Art (to give its full title) at Venice.

Although none of the 14 films in the competition at Venice this year was an absolute masterpiece, several were of extreme interest and several more reached a more than satisfying standard. Moreover, entries for this year's prizes constituted only a third of the film fare offered, for every day there was an opportunity to choose from three, four or even more of the best films shown in Venice since the first festival in 1932. Wonderfully rewarding it was, too, to take your pick from movies such as *Congress Dances*, Leni Riefenstahl's *Olympiad* (more beautiful and more perverse than one had remembered), John Ford's *The Informer* or Flaherty's *Man of Aran*.

As if this was not enough to keep one from the dancing waters and luminous reflections of lagoon and canal in Venice, there was another complete section, *Sezione Informativa*, showing two or three films at a stretch in the afternoons, which set out, quite simply, to present the best of the world's production during the last twelve months or so. It did not matter, after all, that one had not been to Cannes—almost everything shown there was shown in Venice, too. This section was of inestimable value if the critic's strength held out, for it was possible for him, faint but pursuing, to indulge in a cross section of the year's best films in a fortnight. On Sunday, August 30, to take a day at random, one could see Jiri Trnka's full-length puppet version of *A Midsummer Night's Dream* at 3 P.M.; the brilliant *Ashes and Diamonds*, by Poland's Andrzej Wajda, which subsequently was awarded the prize of the international film critics' jury, at 4:30 P.M. and at 6 P.M. young François Truffaut's *Les quatre cents coups*, which won the Catholic prize at Cannes this year. And all this before 10:30 P.M., when the actual competition film, Rossellini's new *Il Generale della Rovere*, came on.

Of the films specifically offered for competition, one of the most interesting was sent in, as so often, by Japan. This was *Enjo*, whose title, translated as *Flames of*

Torment, gave a very false idea of what one was to see. For this is a slow, painful, but moving film which tells a kind of Parsifal story about a holy fool, a poor boy whose father is dead and whose sluttish, promiscuous mother revolts him. Pitifully handicapped in addition by a paralyzing stammer, he has only one ideal, to become a priest of the beautiful temple about which his dying father had so often spoken. He is accepted as a disciple by a priest to whom he becomes selflessly devoted; this devotion and the endless joy he derives from the temple itself become the mainspring of his existence. But everything goes wrong: the priest is a hypocrite, the temple is polluted by tourists (American ones, I fear) and exploited for money, and his own life becomes a misery through the ridicule of his companions. Driven to a frenzy, he sets his beloved temple on fire to save it from further desecration and finally kills himself when arrested, since no one, ever, anywhere, will understand him. This seemed to me a profoundly serious and indeed religious film in its alien fashion, and I was surprised that it did not even receive a reference when the prizes were handed out.

As I mentioned before, Roberto Rossellini staged a brilliant comeback with his new picture. It was touching to see how delighted every one was that this prodigal son of the Italian cinema had once more returned with a film really worthy of his past achievements, after the sorry collection of disappointments he has latterly produced. Regarded simply as a story (it is based on a true one, incidentally), it is enthralling. The British general sent to occupied Italy to lead partisans is killed on arrival, and the Germans insert in his place an Italian whom they propose to use, under duress, as a stool pigeon. But little by little the Italian—a cheap histrionic trickster and exploiter of the misery of others—is, almost against his will, influenced by his role, becomes the heroic character he impersonates and, in the end, dies rather than betray the men he has grown to admire and love. Played by Vittorio De Sica with a virtuosity and a warmth that even he has never surpassed, this was a film to haunt one, and it was with real pleasure that we of the International Catholic Office of the Cinema jury gave it our prize and learned a few hours later that the grand jury had chosen to bracket it first with *La Grande Guerra* (a very inferior Italian picture, in my opinion) for the Lion d'Or.

As for the other awards, James Stewart received the prize for the best masculine interpretation for his performance in Preminger's *Anatomy of a Murder*, a picture whose technical merits were equaled only by its dis-

MARYVONNE BUTCHER has reported to AMERICA's readers on the Film Festivals at Venice (1953), Cannes (1955), Berlin (1956) and Cannes (1957).

tastefulness so far as I was concerned. Madeleine Robinson won the prize for the best feminine performance for her part as the wife in the youthful Chabrol's cruel, bewildering picture *A Double Tour*, the tragedy of a middle-aged couple and their children set in the hot Provençal countryside. Miss Robinson more than deserved her prize. Ingmar Bergman took the Lion d'Argent for his new picture *Ansiktet (The Face)*. Once again, with the help of that incomparable Swedish camera work, Bergman works out his personal conflicts on the screen through a story more than ordinarily confused by the real and counterfeit magic of the band of strolling illusionists and hypnotists who form his chief characters. Across the drifting symbols of time, death and forest mystery, Max von Sydow (the Knight of *The Seventh Seal*) uses his extraordinary authority and the curious planes of his countenance to impose conviction

in the reality of the human sorrows behind the inhuman mask. To this day I cannot decide how good a picture it is; but I know that I shall long remember it as an experience. With some 42 films from past years in addition to the 14 in the competition proper, it is clearly impracticable even to list the outstanding ones, but it is worth noting that France, Britain and America all showed better pictures in the non-competitive section.

The Catholic jury was glad to be able to offer the brief hospitality of a tea party to Floris Amannatti, director of the festival, who has always been the best of friends to the OCIC. The usual Mass of the Cinema was celebrated in the golden glories of St. Mark's, with a very apposite sermon by the Cardinal Patriarch. The choir's delectable music included Bach, Palestrina and Gabrieli, but there was never a stave of Monteverdi, surely one of the most illustrious of Venetian musicians.

Political Activity and the Union Shop

Benjamin L. Masse

OF ALL the labor cases which the U. S. Supreme Court will decide during the present term, easily the most far-reaching in its potential consequences is No. 258, *Machinists v. Street*. Since this case raises a serious constitutional question about the political activities of unions with union-shop contracts, it may very well take its rank some day alongside *Commonwealth v. Hunt*, *Loewe v. Lawlor*, *Hitchman Coal & Coke Company v. Mitchell*, *NLRB v. Jones & Laughlin* and the other classics of labor law.

FACTS OF THE CASE

Although *Machinists v. Street* originated in Georgia, it was sired in Washington, D. C. In 1951, at the insistence of the railway unions, Congress amended the Railway Labor Act to authorize bargaining for the union shop. Two years later the unions, among them the International Association of Machinists, succeeded in negotiating a union-shop contract with the Southern Railway System. According to the terms of the agreement, those employees of Southern Railway who were not union members were required to join within sixty days under penalty of losing their jobs.

To six of the railroad's employees, membership in the Machinists and other railway unions, or membership in any union for that matter, was obnoxious. It did not appear, however, that they had any choice in the circumstances except to pay their initiation fees, tender their dues periodically and compose their souls in patience. Although they considered union membership an evil, it was obviously a lesser evil than quitting their jobs and seeking work elsewhere.

Escape from their dilemma, or rather the possibility of escape, came in an unexpected and somewhat paradoxical way. It came through a decision of the U. S. Supreme Court upholding the constitutionality of the union-shop amendment to the Railway Labor Act! This requires a little explaining.

In the flurry of negotiations which followed the amending of the Railway Labor Act, the rail unions negotiated a union-shop contract with the Union Pacific Railroad. Five of the road's non-union employees, confronted with the same dilemma which distressed the Georgia six, appealed to a Nebraska court to enjoin enforcement of the union-shop provision. They argued that enforced membership in a union violated their rights under the First and Fifth Amendments of the U. S. Constitution. In defiance of the First Amendment, they contended, it abridged their freedom of speech and assembly; in defiance of the Fifth Amendment, it took away their liberty and property without due process of law. This was true, they affirmed, because the union-shop contract not only forced them to join an organization against their will, but might oblige them to contribute to political candidates, churches and other causes against their convictions.

Persuaded by these arguments, the Nebraska court enjoined the Union Pacific and the railway unions from enforcing the union-shop clause in their contract. On appeal, the Nebraska Supreme Court affirmed the decision. Thereupon the railway unions carried the case to the U. S. Supreme Court.

On May 21, 1956 the high court handed down its decision in *Railway Employees' Department v. Hanson et al.* It pointed out that industrial peace in interstate commerce is a legitimate objective of Congress, and

FR. MASSE is an associate editor of AMERICA.

that in pursuing that objective, Congress has wide powers. The court thought that the choice of the union shop was an allowable one, since the union shop, in the words of Justice Douglas, who wrote the unanimous decision, "is no more an infringement or impairment of First Amendment rights than there would be in the case of a lawyer who by State law is required to be a member of an integrated bar."

The court was careful to observe, however, that what it found constitutional was a union shop in which "no conditions to membership may be imposed except as respects 'periodic dues, initiation fees and assessments'." In other words, if unions imposed additional conditions for membership, or if they used dues and assessments to force members "into ideological and political associations which violate their right to freedom of conscience," the court would not be bound in any future litigation by its decision in this case.

The Georgia workers—assisted, it is said, by sympathetic employers—pounced on that reservation. Seeing in it a possible escape from their dilemma they petitioned Georgia Judge Oscar L. Long, in the Superior Court of Bibb County, to enjoin enforcement of the union-shop contract at Southern Railway. It infringed, they claimed, their "constitutionally guaranteed rights of freedom of association, thought, liberty and property." More specifically, they charged that the union was using part of their dues and assessments to support ideological doctrines and political candidates contrary to their beliefs and convictions.

In a sweeping decision Judge Long found for the plaintiffs. Not only the union shop as enforced in the agreement with the Southern Railway System, he said, but the Railway Labor Act itself violated those parts of the U. S. Constitution which protect individuals from "unwarranted invasion of their personal and property rights (including freedom of association, freedom of thought, freedom of speech, freedom of press, freedom to work and their political freedom and rights) under the cloak of Federal authority."

On appeal, the Georgia Supreme Court upheld Judge Long. The following dictum from its decision of May 8, 1959, gives the gist of its reasoning:

One who is compelled to contribute the fruits of his labor to support or promote political or economic programs or support candidates for public office is just as much deprived of his freedom of speech as if he were compelled to give his vocal support to doctrines he opposes.

Such is the decision on which the Supreme Court has now agreed to rule.

IMPORTANCE OF THE CASE

What is at stake in *Machinists v. Street* is nothing less than the traditional way in which trade unions operate in the political sphere. Should the U. S. Supreme Court affirm the Georgia decision, unions would be confronted with the choice of abandoning the union shop or placing all their political activities, as well as all other activities not relating to the immediate objectives of collective bargaining, on a completely volun-

tary basis. This is so even though the Georgia case deals only with the union shop under the Railway Labor Act. The constitutional questions it raises are equally pertinent to the union shop under the Taft-Hartley Act.

So far as Federal elections go, union political activities are already on a voluntary basis. In 1947 the Taft-Hartley Act extended to labor unions all the provisions of the Federal Corrupt Practices Act, as amended. That law now prohibits unions, as well as banks and corporations, from making any contribution or expenditure in connection with elections, including primary elections, for Federal office. The prohibition applies to the so-called general funds of unions—those funds which are accumulated from initiation fees, dues and assessments. It does not restrict, of course, use of funds raised by voluntary contributions of union members. Such funds, however, are relatively small.

The Federal law, though severe, still leaves a large area for union political activity. Unions can, and do, use general funds to carry on lobbying activity in Washington and the State capitals. They publish pamphlets taking sides on all sorts of legislative questions, from housing programs at home to mutual-security appropriations abroad. Except in the six States—New Hampshire, Pennsylvania, Indiana, Wisconsin, Texas and Iowa—which ban contributions to political candidates, they help to finance campaigns for State and local offices.

Thus, the potential effect of the Georgia decision is more far-reaching than the restrictions of the Taft-Hartley Act. Nor is that all. By presenting the unions with a choice between the union shop and their present political programs, it poses a greater threat to the union shop than all the right-to-work laws put together. Unions rely on the union shop for security and success in collective bargaining; they rely on political action to achieve many goals which are beyond collective bargaining. Forced to choose between the two, many unions would have a hard time deciding. Regardless of their choice, they would be weakened in their pursuit, not only of the narrow objectives of collective bargaining, but also of the broader objectives of a just social order and a peaceful international community.

The constitutional questions involved in *Machinists v. Street* were pinpointed in the U. S. Senate during debate on the Taft-Hartley Act. The late Sen. Robert Taft argued that it was unfair for a union to spend general funds for political purposes. He pointed out, correctly enough, that the men and women who composed American labor represent varying cultural, racial and religious backgrounds and do not think alike about politics. If unions contributed to political campaigns, it was inevitable that in many cases members would find themselves assisting candidates and causes they opposed.

A number of Senators, on the other hand, stressed the special character of trade unions. Unions, they explained, were ordinarily made up of men and women of small material means. As individuals, workers had no political influence. Unlike businessmen, they could

not offer the kind of material support to parties and candidates that would entitle them to a voice in determining policy. Only by acting as a group, through their organizations, could they make their views widely known and exert influence on the electoral and legislative processes.

The question of freedom of press was also raised. Senator Taft explained that nothing in the bill prevented a union newspaper from taking stands on political issues or favoring political candidates *provided* that the individual union members paid for their subscriptions to the paper. Only if the paper was supported by union dues would it be prevented from political advocacy. But this reasoning did not persuade a number of Senator Taft's colleagues. It seemed to them that union newspapers were being deprived of freedom of press.

Shortly after the passage of the Taft-Hartley Act, the late Philip Murray, then president of the CIO, gave the Supreme Court a chance to decide the free press issue. He ordered the *CIO News* to support a candidate in a special congressional election in Maryland. Indicted for violating the Corrupt Practices Act, he was found innocent by Judge Ben Moore in Federal District Court for the District of Columbia. But the Supreme Court, when the case reached it, evaded the constitutional issue. Although it affirmed Judge Moore's decision, it did so on narrow grounds. Congress never intended, said the court, to ban political advocacy in the labor press, and anyway it was stretching language to say that union members were unwilling contributors when unions used their fees and dues to support "candidates thought to be favorable to their interests."

But what happens when individual union members *do* protest that their dues money is being used for political and other purposes which they abhor and oppose? In that case is there still no infringement of their rights? That is the issue *Machinists v. Street* brings to a head. It appears to pose the constitutional question in terms which the court cannot very well ignore.

In deciding this difficult matter, the justices will no doubt bear in mind another case that is being appealed to them. Practically identical with the Georgia case, it arose in North Carolina and involves the same railroad and the same unions (*Allen v. Southern Railway Co.*). The North Carolina Supreme Court, however, handed down a decision in direct conflict with the finding of the Georgia Supreme Court. It held that under the aforementioned Hanson case unions might use general funds for all activities "reasonably related to its maintenance as an effective bargaining representative." Under this heading it included a concern for legislation calculated to affect collective bargaining and the economic interests of its members. The court noted that union members were free to talk and act against candidates and policies favored by their union. Only if the union terminated their membership for reasons other than non-payment of dues would it run afoul of the "ideological reservation" of the Hanson ruling.

In other words, the North Carolina Court distinguished between reasonable and unreasonable restric-

tions on individual rights under the First and Fifth Amendments.

As the Supreme Court wrestles with *Machinists v. Street*, the appropriate congressional committees might profitably study the British approach to union political spending. It is simple, realistic and, I think, no less democratic than ours.

British law provides that unions may engage in any lawful activity — commercial, educational, political — their members desire, provided the activity is listed in their constitutions. With respect to political activity, however, special rules apply. The members must first decide by ballot that they favor political action. If a majority of those voting do favor it, a political fund must be established separate from the general funds. Individual members may freely "contract out" of the levy for the political fund, and may not be penalized in any way for so doing. If they do not "contract out," a small part of their dues is credited to the political fund. Finally, unions are required to register with the Chief Registrar of Friendly Societies, a gentleman who has unique powers to see that the law is observed and that the rights of individual members, who may appeal to him, are not violated.

This legislation assumes that unions have a legitimate concern about politics and that a democracy must respect this concern and not place obstacles in the way of expressing it. On the other hand, the law safeguards the rights of union members as individuals and as citizens. The reconciliation of the rights of members and the rights of unions as majority-controlled organizations may not be perfect, but it does achieve a rough sort of justice. Furthermore, it appears to work, and, as a whole, the British people are satisfied with it. Certainly, if the British system existed here, the painful dilemma posed by *Machinists v. Street*, for both the individual worker and the union, would never have arisen.

The Same Old Cracked Tune

The shadow of the apple fell across her dream,
And Eve, who knew and would not, stirred,
Awakened to a universe whose theme
Disrupted primal harmonies and blurred
Remembered music. In the tall
Shade of her lord's munificence a small
Delicious shiver tingled through her blood—
Darkened the circles round her lovely eyes—
A thin, insistent counterpoint to weariness in flood.

She rose and stood upright, she hung her head,
Recalled her golden girlhood, wished her dead,
Then draped her guilt in fig leaves and went down
Singing, in fresh green dress, beside the waters
A tune that could be made to match the gown
Of all her multitude of lying daughters.

SISTER MARY GILBERT, S.N.J.M.

"Soul Size" Challenge

Mother M. Gregory Lacey, O.S.U.

IT WAS the last day of the ethics class. The zealous young priest was rounding out a year of teaching philosophy courses to a hundred students in a Minnesota women's college. He understood well the opportunities for Catholic women in the modern world and their grave responsibility for the tone of society. He had stated often that just those one hundred young women, thoroughly imbued with Christian moral principles, could bring the whole of the North Central States to allegiance to Christ. Now came the words: "I want to say with you a prayer which contains 45 things every woman should be." The class wondered what he meant. He knelt and led the Litany of the Blessed Virgin.

These 45 invocations encompass the role of the Immaculate Woman, and they express the role of the woman who in our own day would take Mary as model—in motherhood, fostering life; in virginity, guarding equity; in gracious queenship, inspiring sacrificial loyalty.

THE MOTHER

Woman was made by God to nurture life, and unless she does, she will be unhappy. She looks at the lone bud that fails to unfold among the roses, and experiences a pang. She sees a limping animal, and wants to care for it. She sees a baby, and wants to cuddle it in her arms.

This role of defender and protector of life does not mean that every woman must be a physical mother. There is given to some the special vocation of a "more spiritual and exalted, but no less real, motherhood." They are Mothers of Christ in the souls of men, co-creators in the world of faith and hope and love. Mothers of Good Counsel, they bestow their treasures of heart and mind to enrich others spiritually, to help them grow in grace and wisdom before God and men.

It is woman's special task to preserve the sacredness of the very wellsprings of life. Too long has she hidden her blushes, or sadder still, forgotten how to blush before advertisements that entice the public to shameful entertainment. Yes, on the natural level her body is the most beautiful of God's handiworks, but she must not be deceived by the "philosophy" that men and women are just animals, and join the cult of the

physical while neglecting to cultivate true beauty in virtue, according to the words of the Psalmist: "The beauty of the king's daughter is from within."

A mother who was urged by her young daughter to fondle a kitten said in refusing: "If you had ever held a baby in your arms, you would not want to touch an animal." Extreme? Many might think so, but years later that daughter, making a Legion of Mary visit to a lapsed Catholic, observed that the dog received attention a fond family would lavish upon a first grandchild. She did not need a sociologist, theologian or psychiatrist to tell her what was amiss.

The Christian mother realizes she is God's necessary helpmate, one called to people His Kingdom on earth and in heaven. She looks into the eyes of her babies and knows that she, too, holds the titles of Mother of Christ and Mother of Divine Grace, for the waters of baptism have made her babies members of the Mystical Body of Christ.

The good mother, a Mother Most Amiable and Most Admirable, wins an ineffaceable place in the human heart. At her knees the child learns his first lessons in goodness; from her lips he learns what to admire. A woman's arms receive him at birth, and he is most at peace when they enfold him in death. A man struggling with death will confidently resign himself in the devoted presence of the mother of his children. We have heard that the most common word uttered by dying soldiers on the battlefield is "Mother." It is man's tribute to woman, protector of life.

Woman exerts her greatest influence when she guards her womanliness most faithfully. While performing manly deeds, she remembers that mildness and sweet reasonableness are woman's subtlest charms, and she makes no pretense of competing with man on his own level. Like Deborah, who regarded her vocation as a mother's care for the suffering people of God, she expends the gifts peculiar to her sex even to motherhood of the world. She is like Judith, to whom the senators of Bethulia said: "Now therefore pray for us, for thou art a holy woman, and one fearing God." Men seek strength from her in the spiritual order. She is like the prudent woman in the book of Proverbs; despite all her business ability, she remains essentially the mother of the whole household. She rests in motherhood as her greatest glory.

It is precisely there that her enemies will be most zealous to destroy her dignity. In the words of Pope Leo XIII: "They debase the natural union of man and

MOTHER M. GREGORY, O.S.U., who teaches at Eugene Coyle High School, Kirkwood, Mo., contributed "Fatherhood in the Image of God" last summer (6/6).

woman, which is held sacred even among barbarous peoples; and its bond, by which the family is chiefly held together, they weaken, or even deliver up to lust." Religion, the state, property and the home are the four main targets of Marxian socialism. Havoc is wrought to family life through Chinese communes; problems multiply for Iron Curtain refugees; and in America there are growing illegitimacies among teenagers.

Our late Holy Father, Pius XII, knew from history that nations fall like weeds before the scythe when once the sanctuary of the family loses honor. He summoned women to rise up against all that in the social and political situation threatens the home. He made clear that there is no sphere of action in the world today from which woman is excluded. Her maternal instincts are needed in all. Divorce, free love, rejection of motherhood and its abortive cousin, euthanasia—all this the Mother Most Pure and the Mother Most Chaste must withstand. Mother Inviolable and Mother Undeified, she must guard the sacred founts of human life. In doing so, she will render her greatest contribution to civilization.

THE VIRGIN

Closely allied to the function of motherhood is that special prerogative given to woman to be the guardian of equity. The law says: "Thou shalt not steal." Mickey is discovered in the Barron's apple orchard, pockets bulging, hands and mouth full of delicious fruit. Farmer Barron cries: "Guilty!" Mickey lightens his baggage and runs from the rigors of justice. Equity, however, is concerned with extenuating circumstances which modify the sternness of the law. The very best pleading on the part of equity will come from Farmer Barron's wife: "Oh, Frank, he was just hungry . . . on his way home from school . . . lots are going to waste . . . let the boys have a few . . . we'll never miss them."

Woman's guardianship of equity rests upon one of the innate differences between the sexes. In the home, the father leans toward principle, the mother toward sentiment. The father demands strict discipline; the mother finds excuses for dispensing from it. A teaching nun exemplified this peculiarly feminine quality very well. An irate father ordered his son to bring home a report card of all "E's"—in that diocese a grade which was rarely given and then only for exceptionally high achievement—but the nun talked the father into revealing that his own report cards had never been of that calibre, and he returned home considerably pacified. Johnny kept his weekly allowance, thanks to a Virgin Most Prudent and Powerful who, true to her feminine nature, fulfilled her trust as guardian of equity.

As Mirror of Justice and Seat of Wisdom woman preserves the balance between the rigid demands of rights and the tender outpourings of love. Compassion, sympathy and understanding characterize her native disposition. When calling her to direct participation in social and political activity, Pope Pius XII maintained she will not at all change her normal activity of woman, but "associated with men in civil institutions, she will apply herself especially to those matters which call for tact, delicacy and maternal instinct, rather than admin-

istrative rigidity." Virgin Most Merciful, she will go into all walks of life, living her role as Health of the Sick, Comforter of the Afflicted, Refuge of Sinners.

The modern Mary will, above all, champion respect for the human person, which is absolutely fundamental for any social, economic or international order. Womanly intuition will do even better than the insight of the child who put a jigsaw puzzle together in record time and explained: "Oh, there was a picture of a man on back, and when I got the man to come out right, everything else did, too." Woman aiding man with her keen appreciation of human affairs is pre-eminently the Help of Christians, to bring order of all kinds to this distressed world.

THE QUEEN

The last fold of this triptych clarifying the role of woman in the modern world shows her as ruler, queen, inspiration to sacrifice. The level of a civilization is the level of its womanhood. That is true to the letter. Men will sink, or rise, to the ideals their women set for them. Women will get from men the respect they demand, and man in many human relationships will be grateful in his heart to have her call the plays, if she does not let him know she is doing so.

Of her very nature, woman is made for sacrifice. Hers is the more self-effacing lot in life, and she is happy to have it that way. She wants to give, and she is not happy until she has given her whole self. It takes longer for the passions of woman to ignite, but when they have burst into flame, her whole personality fuses with that of the beloved.

She betrays womanhood when she permits the essential unity of marriage to be contradicted, or contradicts it herself. She gives her whole self in marriage to help lead her man to his eternal goal. If she renounces the queenship of one redeemed from original sin by the Blood of Christ, and falls with the first Eve, how can she expect admiration, gratitude, respect?

The woman who is true to her ideal sprinkles throughout the days and years an infinite number of little sacrifices as she devotes herself to care of husband and child in home, school or welfare center. The very smallness of her acts renders them unheroic, but they have magnitude for the regeneration of society that might be likened to nuclear energy. Acts of renunciation may crown her Queen of Martyrs. Only through that coronation will she be Queen of Saints and Queen of Angels. That coronation will also make her Queen of Peace, a peace achieved through the wars of the spirit for which she is so fittingly armed—not through the wars of nations, to which her maternal spirit is so heartbreakingly unattuned. The death of the spirit of evil, so complementary to her nature, and not the death of the flesh, so contradictory to her nature, will inspire unselfishness to burgeon forth upon the face of the earth. With Mary Immaculate, woman will resume her rightful place as Queen of the Universe.

"Forty-five things every woman should be"—a tremendous challenge. One thinks of the words with which Christopher Fry closes *A Sleep of Prisoners*:

Thank God our time is now when wrong
Comes up to face us everywhere,
Never to leave us till we take
The longest stride of soul men ever took.
Affairs are now soul size.
The enterprise
Is exploration into God,
Where no nation's foot has ever trodden yet.

How shall this be done? The omnipotence of God and the mediation of Mary, His Mother, are the weapons with which a modern Esther can achieve the deliverance of her nation. As a Queen of Apostles, every woman faces these affairs that are now "soul size." She inspires others to face them, to make "exploration into God," to see that man serves God on this earth and, in due time, finds Him also in his journey into space.

BOOKS

Thistles in the Wheat Field

JAMES JOYCE

By Richard Ellmann. Oxford. 842p. \$12.50

This reviewer was in Belvedere College and later in University College, Dublin, with James Joyce, and is familiar with his early life. Ellman's big book, the result of six years of exhaustive work, contains most valuable material for those interested in Joyce's life and works. The high price, which Mr. Ellmann has told me he thinks excessive, is probably justified, for Joyceans will not balk at it, and those not interested in the man would not buy such a huge book even if it were priced at a dollar.

The book reminds me of a badly cultivated field of wheat or oats on the small farms of Ireland 65 or so years ago. The grain might look splendid, but when it was mowed and sheaved, much of it was found to be spoiled by lots of thistles. The rich crop of facts in this book is likewise shot through and through with the thistles of inaccuracies. There follow some of the most glaring of the misstatements or plain errors that diminish the authority of Mr. Ellmann's painstaking work.

On the very first page of the introduction Ellmann writes: "To his Irish countrymen Joyce is still obscure and very likely mad; they, alone among nations, continue to ban *Ulysses*." A letter from Christopher P. Fogarty, the Irish consul in New York City, written to me on Sept. 26 of this year, states: "With reference to our conversation of yesterday, I wish to confirm that Joyce's *Ulysses* has never been banned in Ireland by the Censorship of Publications Board." Moreover, the book has never been on the Catholic Index of forbidden books.

One of the fundamental sources on Joyce is the book published by the Irish Jesuits in 1930. Its title is *A Page of Irish History* and it contains a full-

page photo of Fr. Joseph Darlington. Ellmann mistitles this book in a reference as *A Page of University History*, and gives to Fr. Darlington, who was dean of studies at University College, and who figures prominently in Joyce's *Portrait and Stephen Hero*, the wrong name of Fr. John Darlington.

There are likewise errors about the identification of the Sheehy family, closely associated with Joyce's social life in Dublin, and about Pat Mead, editor of the *Evening Telegraph*.

One of the strangest aberrations in Ellmann's book is the account of the fate of Vincent Cosgrove. Without any authority for the statement, it is claimed that Cosgrove drowned himself in the Thames. I find myself implicated in this presumed fact. Ellmann writes (p. 611) that "Joyce was glad to receive a visit from John Francis Byrne . . . and was excited to learn that Cosgrove, the prototype of Lynch, had been found drowned in the Thames." In this connection, Ellmann refers (note 81) to a letter by Joyce to Harriet Weaver, in which he writes about me: "The 'Lynch,' [Byrne] tells me, was fished out of the Thames some months ago."

Now the fact is that I never knew, nor do I to this day know, what happened to Cosgrove. What I do know is that one night when Joyce and Nora and I were in his home in the Rue de Grenelle in Paris, Joyce told me, in the presence and hearing of Nora, that Cosgrove's body had been "fished out of the Thames." I don't know why Joyce wrote to Miss Weaver as he did, but I do know that what he wrote is not true.

In August, 1904 I wrote a bog-Latin letter to Joyce. This is reproduced by Ellmann on page 168, but it contains three errors to which I called Mr. Ellmann's attention in a letter of Dec. 8,

1958. But the three errors are still present and the English "translation" of the last part of my letter to Joyce is nonsensical.

Ellmann depends in large part for his source-material on the *Letters of James Joyce*, edited by Stuart Gilbert, but he does not correct such obvious inaccuracies as the statement that "no letters from Joyce to his wife are extant, as far as I can discover." Nor is there any correction of the statement that Joyce (and his brother Stanislaus) "spent a period of two years" with the Christian Brothers in North Richmond Street.

There is much more that could be said about the over-all accuracy of the factual reporting in this book. It can be said without cavil that the huge work will provide much valuable material for Joyceans—if the proper demurrers are made. But this is not the definitive biography of Joyce. I doubt that one can ever be written that will adequately plumb the inner life of that uneasy soul.

J. F. BYRNE

Meaty Wit

THE PROVINCE OF THE HEART

By Phyllis McGinley. Viking. 181p. \$3

I have been a long time reviewing this book. I have read it, off and on, at bedtime, with my morning coffee, between classes at a girls' high school, during interminable faculty meetings. I was asked to submit this review "as soon as possible," and the truth is that for me "as soon as possible" was only after I had read it slowly twice and then leafed through it again only the other day.

A class of seniors I teach was reading *The Scarlet Letter*. We talked of the concepts of sin and guilt, and that brought to mind Miss McGinley's wonderful chapter on how people think these days about sin:

People are no longer sinful; they are only immature or underprivileged or frightened or, more particularly, sick. . . . In our household

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we have never been afraid of sin as a common noun.

This suggests the quality of this wise and witty book. But there are other riches, too. A chapter on the training of youth for chastity and another on the positive aspects of life in suburbia are, as the saying goes, well worth the modest price of the book. A humorous, self-detached air is the ambient atmosphere, but once in a while the kid gloves come off and a solid wallop is landed for common sense and many unpopular but mighty important causes.

One of Miss McGinley's most arresting chapters is on the "consolations of illiteracy." She tells of her "poor" education (she early fell under the influence of Sister Mary Madeleva, C.S.C., to whom she paid a lovely tribute last May when the great nun-educator received the fifth annual Campion Award of the Catholic Book Club), and laments how few great books she read when growing up. Her youthful "illiteracy" has been a boon, however, for

to have met Dickens, Austen and Mark Twain when I was capable of giving them full curtsy is beatitude enough for any reader. Blessed are the illiterate for they shall inherit the Word.

Phyllis McGinley is incapable of writing a dull word and, what is more fascinating, she cannot utter a cliché or a hackneyed opinion. Every word of this witty book is serious meat for thought. I am starting to read it once more.

DORIS GRUMBACH

Sun Coming Up

THE CHURCH IN THE DARK AGES

By Henri Daniel-Rops. Transl. from the French by Audrey Butler. Dutton. 624p. \$10

Among contemporary ecclesiastical historians Daniel-Rops deservedly ranks among the most popular, even outside the limits of his native France. His latest work to be turned into English, in an excellent translation, merits the commendations extended its predecessors. Intended for a wide audience, it fills a real need: it is solidly instructive, interesting, brilliantly composed, a synthesis and interpretation of main trends during a third of the Church's life. An extensive and evaluative bibliography in the original edition, much shrunken in the present one, reveals the author's use of a host of scholarly studies which in recent decades have illuminated an area frequently misunderstood.

In a projected Church history in eight

America • NOVEMBER 7, 1959

volumes (all but one completed), this is the second. Volume III (see AM., 7/20/57, pp. 430-1) preceded it in English translation with the title *Cathedral and Crusade, 1050-1350 A.D.* The 650 years treated in Daniel-Rops' volume include the most painful in the Church's experience. "The Church of Barbarian Times," the original title, emphasizes better the cause of this situation; for, in the West at least, migrating hordes, surprisingly small though their totals were, posed the problems and set the tone for the whole period. About half the pages revolve around those invaders: their infiltrations into central and western Europe (there is a great deal of secular history recounted); their devastating effect on economic, political, intellectual and moral life; and above all the contacts of the Church with them.

In paying due tribute to the labors of missionaries who succeeded in converting practically all these brutal conquerors, Daniel-Rops lavishes praise on the Irish monks, whose apostolic accomplishments on the Continent are apt to be overlooked. He terms Ireland, a land just baptized, a second cradle of the faith, a second starting-point of Christianity. A stupendous task of leading these new, frequently nominal converts to civilized as well as to Christian ways was patiently surmounted, largely by the monks. Few investments have ever repaid so handsomely. The increment, measured in the intangible coinage of spiritual and cultural species, was incalculable: masterful peoples who proved loyal; devout Catholics; a new civilization, which the West has not yet discarded, taught to preserve the best of classical antiquity and incorporate it into Christian values. There is no shielding the toll exacted by the violence and anarchy characteristic of this era, which infected the Church at every level up to the papacy. But by penetrating beyond the darkness of the Dark Ages, the book justifies its predominating optimism.

Another main theme, which receives about half the attention of the first, concerns the Byzantine Empire, whose story is at once more brilliant and more tragic. Saved from the fate of the West, it knew no Dark Ages. But the sword of Islam, which penetrated across North Africa into Spain, amputated many of its territories and eventually severed the faith of their inhabitants. Doctrinal disputes continued to wrack the East internally. Too summary, however, is the treatment meted out to Apollinarianism, Nestorianism, Monophysitism, Monothelitism, Iconoclasm and the

ecumenical councils which were called to cope with these controversies. Much fuller and more satisfactory is the account of the Oriental Schism, whose unfortunate course dragged across all these centuries until the final rupture of Greeks from Latins coincident with the close of the period.

Leading personages are granted extended notice throughout: Charlemagne and Justinian among civil rulers; St. Leo I and St. Gregory I among the popes; St. Benedict among the monks. Over 50 pages dwell on St. Augustine and furnish a splendid, if disproportionately long opening chapter on the greatest of the Fathers.

This book deserves a reception which will encourage the translation of the rest of the series. JOHN F. BRODERICK

PRUDENCE

By Josef Pieper. Trans. by Richard and Clare Winston. Pantheon. 96p. \$2.25

This study completes the author's series on the cardinal virtues. As in his previous three studies, Pieper's purpose is to reestablish the true image of Christian man according to classical theology, but in contemporary terms and application.

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thing from cowardice to cunning. It is difficult to exaggerate the importance of prudence, since "the good man is good so far as he is prudent."

A grass-roots common sense pervades the entire study. Penetrating insights and interesting modern applications enrich the examination of each facet of this virtue. Prudence is portrayed as the measure of justice, of fortitude, of temperance. A real effort is made to restore the classical concept that all virtue is necessarily prudent.

The author has buttressed his brochure with 16 pages of notes. His obviously wide erudition carries him from Goethe to Lao-tse for supporting quotations. The liturgy of the Church is also called upon most felicitously.

A word of praise must be given to the translators, Richard and Clare Winston. The version reads so smoothly that one would have difficulty discovering what was the original language. Accordingly, this solid theological study, unlike so many others, can be read profitably by both clergy and laity.

HUGH NOLAN

THE EAVESDROPPERS

By Samuel Dash, Richard F. Schwartz and Robert E. Knowlton. Rutgers U. 484p. \$6.50

In his novel 1984, George Orwell imagines our world degenerated into three great totalitarian states. In one of these, the ever present motto "Big Brother is watching you" reminds everyone that he is constantly spied upon through a system of television which penetrates even the intimacy of his home. *The Eavesdroppers* is not fiction, and it confirms one's fear that Orwell's grisly imaginings were suggested by practices all too prevalent even in democratic society.

This book presents a factual survey of "surreptitious fact-collecting affecting individual privacy." This the authors call for convenience "eavesdropping," but they disclaim any intent to employ that term in its unpleasant connotations. Samuel Dash, formerly a Federal prosecutor and then District Attorney in Philadelphia, admits that he undertook his investigation with a bias in favor of limited use of electronic surveillance for law-enforcement purposes.

To insure his objectivity, Mr. Dash chose an outspoken critic of invasions of privacy, Prof. Knowlton of Rutgers Law School, to help in the study and to write a section on the relevant law. Richard F. Schwartz, professor of electrical engineering at the University of

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Pennsylvania, added his technical understanding of the operation and limitations of the various electronic instruments to further insure the accuracy of the survey, and he has written for the lay reader a popular description of the eavesdropper's "tools." Sponsored by the Pennsylvania Bar Association Endowment and helped by a grant from the Fund for the Republic, the authors have chosen to recount the existing practices and let the reader make his own judgments about them.

To gather the facts, more than a year of careful library research was required, followed by persistent interviewing of police officials, public prosecutors, private detectives, electronics manufacturers and members of the underworld. The survey visited ten cities in seven different States. Barriers of secrecy and myth had to be surmounted.

"Eavesdropping" by electrical devices may be, as has been charged, "dirty business," but it is here revealed to be very widespread and often lucrative as well. Police use it, not only in serious crimes such as kidnapping, extortion and subversion, but in controlling organized gambling and vice, and even where only minor misdemeanors are suspected. In some States visited, the police act with legal permission; in others they are violating the law; in all cases they wiretap under the uncertain menace of conflicting decisions interpreting the Federal Communications Act. More astonishing is the extent to which private persons, sometimes policemen on their time off, are employed to gather evidence in divorce actions, to check employee loyalty, to carry on espionage in business competition, labor disputes, political campaigns—all by means of electronic surveillance. Such private eavesdropping is usually illegal, and of course its use for common blackmail is always so.

This book does not make value judgments. Though there is no attempt at synthesis (the book's only defect), *The Eavesdroppers* reveals the zeal of its authors for factual enumeration. The facts are unpleasant and disquieting.

Many will read this book because it is a fascinating "exposé." Everyone who takes seriously the responsibilities of citizenship in a free society should read it. No one doubts that the really serious needs of national security and even local law enforcement can justify limited use of the "bug" or even the wiretap. For those, however, who realize that our greatest danger lies in descending to the methods of our totalitarian enemy, this book will occasion some serious reflection.

JAMES F. BRESNAHAN

America • NOVEMBER 7, 1959

THE HEART OF IGNATIUS

By Paul Doncoeur, S.J. Transl. by Henry St. C. Lavin, S.J. Helicon. 127p. \$3

In his preface the translator says:

To his enemies and to his admirers Ignatius' name has come to suggest a kind of Spanish-Prussianism, and he symbolizes a cult of unbending discipline and of blind obedience for its own sake. . . . This translation is entitled *The Heart of Ignatius* in an attempt to suggest that [such a] picture of Ignatius is at very best partial and incomplete. . . . Father Doncoeur's book . . . is not a biography. . . . It is not a book of meditations, but it is a meditative book.

This reviewer can add nothing to Fr. Lavin's words. Unquestionably the author has succeeded in painting a picture of a saintly disciplinarian whose discipline was rooted in love. Whoever reads this book will get not a picture of a new Ignatius but a new picture of the real Ignatius.

Fr. Doncoeur divides his book into two parts. In the first he culls the evidence for his thesis from the *Spiritual Exercises* as well as from the letters of

St. Ignatius; in the second part he finds his proofs largely in the Constitutions of the Society of Jesus and again from the saint's correspondence. The final effect of this masterly synthesis is a presentation of a heart on fire with love. This true picture of the real Ignatius is well known to his sons in the Society of Jesus. Would that those who know only the pseudopicture could read this little gem as a corrective of their faulty impression.

E. PAUL AMY, S.J.

TOO MANY ASIANS

By John Robbins. Doubleday. 215p. \$3.95

World population, estimated at 2.4 billion in 1950, has been growing at a slowly increasing rate at least since 1650, when it stood at about 545 million. Asian populations have grown also; but at a somewhat declining rate, so that Asians today comprise about 54 per cent of the world's people, whereas in 1800 they were two-thirds. Despite this appreciable decline in proportion, the present and future population of Asia is a problem of ominous magnitude.

Providing for Asia's 1.3 billion people is job enough, but the difficulties are



E. J. MANDULA, S.J.

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compounded by many non-demographic factors. Five of them are worth listing. Virtually all Asian economies were badly disrupted in World War II; many have not even yet fully recovered. Political freedom has inflated popular expectations of enhanced living standards. Improved communications make Asians acutely aware of their material disadvantages. Public-health measures have appreciably lowered death rates, and finally, Marxist propaganda fomenting unrest and dissatisfaction with rates of economic progress.

Mr. Robbins, an employee of the *Cleveland Press*, toured twelve countries of South and East Asia in 1954 as an Ogden Reid Foundation fellow to survey Asia's population problem. The title of his book indicates his position. He is so wholly preoccupied with the hopes (vain, even by his reckoning) of birth limitation as the panacea for Asia's demographic ills that his review of other measures, both agricultural and industrial, is needlessly pessimistic.

The principal obstacle to most measures aimed at increasing Asia's food supply is human. When Asian leaders themselves embark on a serious program of farmer education and persuasion, they will achieve large and, more important, lasting improvements. Thus, elimination of loss from wasteful harvest and threshing methods, spoilage, plant disease and pest depredation would add as much as 40 million tons of paddy to Asia's present rice crop. And improved seed, fertilizer and cultivation would further close the tragic gap between such 1950 production levels as 33.5 bushels of rice per acre in Spain and 8.2 in India.

Asian economists with vision are quickly recognizing that the grandiose plans of industrial growth dreamed up in the euphoria of political independence are unrealistic. The recent embarrassing failure of Red China's industrial "Great Leap Forward" confirms their own growing conviction that while agriculture and industry must develop *pari passu*, progress must be related to resources (human and material) and to chiefly domestic needs. In the long run a textile industry using domestic cotton and silk and saving immense quantities of foreign credit will contribute more to an Asian national economy than a shiny steel or pharmaceutical plant.

While Malthusian planners, obsessed with contraception's unique virtuosity in solving complex demographic problems, have little to contribute to more realistic discussion, their cries of alarm at least confirm the need of continued outside economic aid. Few Malthusians,

however, have produced such gems of irrelevancy as this from Mr. Robbins. Contrasting Gandhi's motives for opposing contraception with the Catholic position, he says, ". . . the immorality involved in any system of contraception doesn't concern the unborn child [by implication the Catholic argument!] but reflects the spiritual weakness of the father."

FRANCIS J. CORLEY

THADDEUS STEVENS: Scourge of the South

By Fawn M. Brodie. Norton. 448p. \$7.50

Students of the Reconstruction period have long felt the need of a full-length, scholarly study of Thaddeus Stevens, a need which the present volume, for the most part, supplies. The author gives a full, documented and generally objective account of the character and career of her subject. Her account covers the bleak childhood on a Vermont farm, the years at Gettysburg and Lancaster, the public career and especially the tragic years during which he dominated his party in Congress.

This is a vivid, rather terrifying portrait of a strong-willed, ruthless fighter, suspicious, vindictive and intolerant. As we see his struggles to succeed in his law practice, in business and public life, his fanatical leadership of crusades from anti-Masonry to abolition, we can understand how, in spite of his lack of charm or real ability, he was able finally to batter his way to power by sheer force of will.

Although a successful lawyer and businessman, Stevens' main interest was always politics. But as a Whig, Know-Nothing or Republican, his arrogant independence and radical thinking roused so much opposition that he was well past 60 before becoming a prominent and powerful public figure. As a result of the Dred Scott agitation, Stevens was returned to Congress in 1858 and for the next decade was to dominate that body. He soon became the driving force behind the radical group which zealously fought for abolition and opposed Lincoln's more moderate and practical efforts to eliminate slavery.

The most important part of his career was the three years following the death of Lincoln, when, driven by a fanatical hatred of President Johnson and the South, he battled ruthlessly "to humble Johnson and remodel the South to his image of a 'perfect republic'." All considerations of justice, law and economics were scornfully ignored, the Constitution was but "a worthless bit of parchment," the President a traitor, all opponents tools of the slave power.

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Stevens, more than any other, was the author and as far as possible the executor of the Reconstruction policies following the Civil War. Even after he had stripped the President of most of his constitutional powers, his obsessive hatred was not satisfied but drove him to the foolish and unnecessary attempt to impeach Johnson, a move which resulted in the most humiliating failure of his career.

Our Reviewers

J. F. BYRNE was a classmate and friend of Joyce. He appears as Stephen Dedalus's friend Cranly, in both *A Portrait of the Artist as a Young Man* and *Ulysses*. Mr. Byrne, in his memoirs, *Silent Years* (Farrar, Straus & Cudahy, 1953), has much to say about his relations with Joyce. He last visited Joyce in Paris in 1933.

DORIS GRUMBACH, author of much critical work for journals such as *The Critic*, is director of English studies at the Albany (N. Y.) Academy for Girls.

JAMES F. BRESNAHAN, S.J., who took his law degree at Harvard, is a member of the Massachusetts Bar Association.

In the final chapter, "The Pen of History," the author sums up the traditional view of Thaddeus Stevens. What she has written supplies much new information and clearer insight into his character and motives, but does little to change that view. The psychological interpretation is overdone; surely, to trace all the complexities and eccentricities of Stevens' temperament and character to a club foot and a shiftless, drunken father is an oversimplification. And why waste an eight-page chapter on the gossip about his relations with Lydia Smith? But on the whole this is an excellent, scholarly work dramatically written, invaluable for the historical student and providing enjoyable reading for all.

F. J. GALLAGHER

MUSIC

Last week's opening of the St. Louis Symphony season departed from a tradition of long standing. Instead of the customary all-orchestral program, a soloist was featured. This was not, however,

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ate and ears as d Cran- of the an and in his (Farrar, 3), has elations visited

of much als such ctor of Albany irls. J., who Harvard, ssachu-

Pen of His- the tradi- rens. What ch new in- at into his es little to ological in- ly, to trace ntricities of character to , drunken . And why er on the with Lydia s is an ex- amatically historical ead- ALLAGHER

St. Louis from a tra- ead of the am, a solo- t, however,

R 7, 1959

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Regular readers of AMERICA know that AMERICA is famed for its book reviews, and they read them. There were twenty-six issues of AMERICA published between April 4 and September 26. During that period, which is not the busiest season for book publishers, AMERICA reviewed over three hundred books.

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Malcolm Frager's first appearance with the orchestra. He played with it 14 years ago at a children's concert.

St. Louis musicians have followed with interest Frager's career as a pianist, but it was at a recital given last spring that his maturity and versatility were especially hailed by the critics. Hence, when he won this year's Levitt award—the same award that Cliburn won some years ago, though few paid attention to it then—St. Louisians were gratified but not altogether surprised.

Since Frager's major at Columbia University was Russian, he should be all set for a go at the next International Tchaikovsky Piano Competition in Moscow.

The title of that contest recalls to mind that Russia has given to the world only a handful of "internationals." Both Tchaikovsky and Stravinsky, for instance, succeeded in identifying themselves with a musical tradition which traversed the boundaries of their native land. Both likewise revealed an exceptional gift of musical craftsmanship. But after that, all similarity ceases.

Whereas Stravinsky's works disclose an artist constantly subjecting himself to austere discipline, Tchaikovsky appears as an emotionally overcharged composer neither capable nor desirous of skimming the dross from the pure metal.

In a succinct and cogent sentence, Paul Henry Lang has summed up Tchaikovsky's musical legacy: "These are the works of a tragically perturbed soul, deeply stirred yet curiously bombastic, sincere yet overwrought, lacking the strength that is the result of artistic discipline, but withal musician to the core." Few composers can be as gracious as this gifted melodist, but neither can anyone be as woebegone—in public—as Tchaikovsky. And his tears and bombast generally leave the more lasting impression.

It must be conceded that some of the show pieces, like the noisy 1812 Overture, impress the hearer in spite of himself. Anyone with normal ears is bound to react to cannon shots, augmented brass and clanging bells. Much more refined is the popular "Pathétique" Symphony, though few people seem aware that this is the music of despair.

In times past, no amount of criticism prevented American symphonygoers from requesting annual performances of Tchaikovsky's best-known works. Recently, however, record producers have to some extent relieved conductors of this obligation. Numerous albums of Tchaikovsky's music make it possible for

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his devotees to play his compositions every day of the year, if they wish.

For those who like this music in big chunks, RCA Victor has issued a mammoth (stereo and mono) album appropriately named the *Tchaikovsky Omnibus*. An imposing roster of artists is included in this box: Van Cliburn (the *Piano Concerto*), Heifetz, (the *Violin Concerto*), Monteux and the London Philharmonic (*Sleeping Beauty*), Monteux and the Boston Symphony (*Symphony No. 5*), Reiner and the Chicago orchestra (*Symphony No. 6*). Two other selections by the Boston Pops complete the contents. All of these records may be purchased singly or in the *Omnibus* box.

Space allows only a capsule criticism, so I must content myself with saying that the concertos and symphonies are model readings, the other works about average. The sound reproduction puts the composer in his best light.

FRANCIS J. GUENTNER

THE WORD

Lord, we beg Thee in Thy never failing goodness to guard Thy family, and since it depends entirely on the hope of Thy heavenly grace, defend it always by Thy protection (Prayer of the Mass for the 25th Sunday after Pentecost).

The Church is the family of God. When we deal with a religious symbol such as this—and how else can we talk about God except by symbols?—two extremes must be avoided.

On the one hand, we must not expand the image into an elaborate allegory, laboriously seeking to match, detail for detail, the picture and the reality. On the other hand, we must urgently repel the suggestion that the picture is a picture and nothing more, an attractive metaphor which is soothing if not particularly veracious. A family is a reality, a reality that is essentially understood by everyone. The Church is the family of God.

For theological foundation, the proposition rests on the revealed doctrine of sanctifying grace and the factual elevation of baptized mankind to a state or condition or mode of existence that is supernatural. In other words, unaided natural man could never, even by the most heroic and prolonged striving, have arrived at such a position.

Now, one of the effects of sanctifying grace is adoptive sonship; man is in

truth, and not in pious fiction, adopted by God as a son. Once more it becomes necessary to warn against watering down this dogma of revelation until it weakens into a mere compliment of condescension. Everyone knows what a son is. Everyone knows the difference between a natural son and an adopted son. Everyone knows that an adopted son, though not a son in nature, is yet a son. He is in and of the family. He is neither servant nor slave nor friend nor guest nor stranger nor boarder nor neighbor. He is a son. By the priceless and wholly unmerited gift of sanctifying grace a man becomes an adopted son in God's household, a member of the family of God.

God loves His family. He loves, first and with a love unparalleled, the eldest-born, the natural Son, the Only-Begotten of the Father. He loves with a special and paternal love every adopted child in the sacred household. He loves tenderly and mightily the household itself, the family, the Church.

Since He is the best of fathers—according to the very ancient saying, *Tam pater nemo*, "No one is so much a father"—God is peculiarly provident for His family. He watches fondly over His own. Hence the Church is never more confident than when she prays: *We beg Thee in Thy never failing goodness to guard Thy family.*

Does this mean that God's household will have no troubles? The queer history of the Church gives the answer to the question. And the answer was given before the Church had any visible history at all: *If the world hates you, be sure that it hated Me before it learned to hate you . . . They will persecute you just as they have persecuted Me . . . the time is coming when anyone who puts you to death will claim that he is performing an act of worship to God . . . you will weep and lament while the world rejoices . . . In the world, you will only find tribulation. . .*

A strange providence, some will say. True. But all God's sons must fare alike; the adopted must endure as did the Only-Begotten; they must, by a bottomless mystery, *help to pay off the debt which the afflictions of Christ still leave to be paid. . .* It is striking that St. Paul, when he has set down this inexhaustible truth, at once adds the reason for it: *for the sake of His body, the Church.* Even when the family of God suffers, God's fatherly love is at work. The household must be cleansed and purged and purified until it be in truth *the Church in all its beauty, no stain, no wrinkle, no such disfigurement. . .* VINCENT P. MCCORRY, S.J.

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